

# THE MAN PAUL

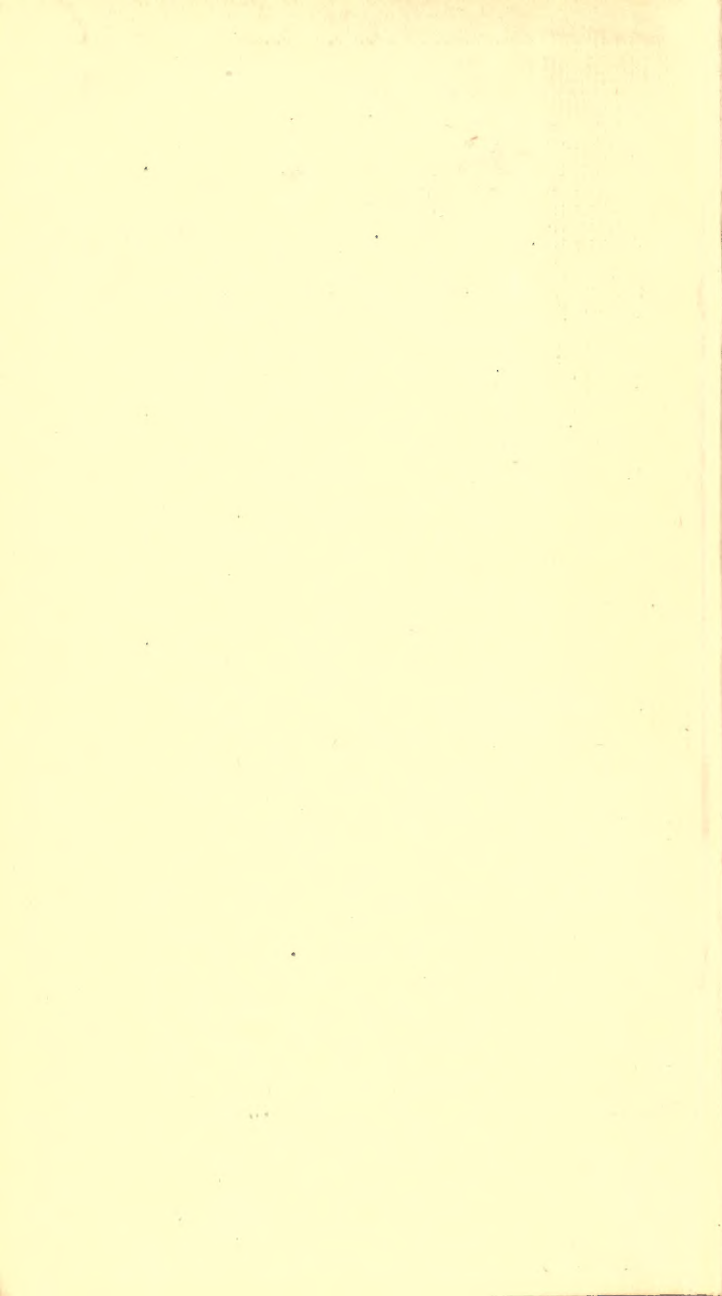
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# STUDIES OF THE MAN PAUL

BY

ROBERT E. SPEER

Secretary of the Presbyterian Board of Foreign Missions

"I know a man in Christ."—2 Cor. xii. 2.



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## PREFACE

THESE studies have for their subject the character of Paul, not so much his life or work or thought as the man. Of course it is only by his life and work and thought that the character of the man is revealed. But the aim of this little book is to study as far as possible the man himself, the personality of Paul. In some measure certainly what he did shaped and moulded him. In truer sense what he was determined and explained what he did.

The various chapters are divided into sections and numbered divisions for the convenience of Bible classes. They were prepared for Bible students, and have appeared in part, in the *Record of Christian Work* for the use of a mid-week Bible class. The simple name Paul, rather than Saint Paul, is used in conformity with the invariable usage of both the Authorized and the Revised Versions. The references throughout are to the Revised Version. Almost the whole of F. W. H. Myers' *Saint Paul* has been quoted in these studies. I wish that every one who reads this book might possess and study that exquisite poem.

These simple studies are sympathetic, not critical. Their purpose is wholly practical, and they pass by in the main the questions with which criticism is concerning itself. Even in such practical studies, however, it is impossible to avoid statements which involve judgments of one sort or another on these questions. Yet the whole purpose has been to set in the foreground Paul himself and not any secondary interests, and in some richer and fuller way to understand him.

In a sense, such a study is disappointing after a study of the character of Christ in the Gospels. We are conscious of having passed into a different

sphere. Yet what is this but a fresh testimony to the uniqueness of Jesus and of the records of His earthly life? And what can be the consequence but increased reverence for the One who alone was perfect and increased interest in the one who loved Him so passionately but who called himself the "chief of sinners" and recognized thus his enduring relationship to each man who, having been tempted, cannot say of himself what was said of his Lord that he "was without sin."

The very real humanity of Paul makes the study of his personality a practical help to every man. It strengthens the appeal which his character addresses to each Christian. What the grace of God did in Paul it can do in us, and what the Spirit of God did with Paul in making him steadfast and true and faithful, and eager in his love of Christ, the Spirit of God can do with us. As Paul himself said, "The things which ye both learned and received and heard and saw in Me, these things do; and the God of peace shall be with you." (Phil. iv. 9.) He was a man of like passions with us. (Acts xiv. 15.) We also may be men of like passions with him.

Perhaps also as we come to know Paul better and to form our own characters after his, as he formed his character after Christ's, some of the things which he wrote, "hard to be understood" (2 Peter iii. 16,) will become more intelligible and clear.

He was "our brother Paul." (2 Peter iii. 15.) We should know him better. To be sure "where-soever the Holy Church throughout all the world doth acknowledge God, there Paul of Tarsus, is revered as the great teacher of a universal redemption and a Catholic religion, the herald of glad tidings to all mankind," (Conybeare and Howson, *Life and Letters of St. Paul*, ch. xxvii.), but perhaps we have revered him as a great and distant man, and not as one who craved human love, who was willing for his brethren's sake to be accursed, and who would be to each of us a friend "in the blameless family of God."

For he has not passed away. "Even on earth Paul could not die. He lives among us to-day with a life



a hundredfold more influential than that which throbbed in his brain while the earthly hull which made him visible still lingered on the earth. Wherever the feet of them who publish the glad tidings go forth, beautiful upon the mountains, he walks by their side as an inspirer and a guide; in ten thousand churches every Sabbath and on a thousand thousand hearths every day his eloquent lips still teach that gospel of which he was never ashamed; and wherever there are human souls searching for the white flower of holiness or climbing the difficult heights of self-denial, there he whose life was so pure, whose devotion to Christ was so entire, and whose pursuit of a single purpose was so unceasing, is welcomed as the best of friends." (Stalker, *Life of St. Paul*, p. 166 f.)



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## PAUL'S YOUTH AND EDUCATION





# I

## PAUL'S YOUTH AND EDUCATION

1. His birth place. (Acts xxii. 3, xxiii. 34.) Cilicia was one of the southeast provinces of Asia Minor. Tarsus, at the opening of the Cilician Gates, was the mart of trade and import for the mountain cities. "Its situation was favorable; a navigable stream gave direct access to the Mediterranean; it had communication on the one hand with Syria, and on the other with the lands beyond the Taurus and its trade was therefore considerable. As a boy St. Paul must have watched the rafts of timber which, hewn in the forests of the Taurus and floated down the river, were sent to the dockyards or other places as required. Here, too, he must have seen bales of goods, which having the names and marks of the owners on them, lay on the quays. How profound an impression the very mercantile life of Tarsus made on his young mind may be gathered from the fact that his style, his mode of thought and almost all his metaphors and illustrations are drawn from it." (Iverach, *The Life and Times of St. Paul*, p. 1f.) (See 2 Cor. i. 22; ii. 17, iv. 2; Eph. i. 13, iv. 30; where Paul speaks of "huckstering," "adulterating," "stamping or sealing," "earnest-money.") It was a self-governing city under Rome, and one of the leading university cities. Paul felt a pride in it. (Acts xxi. 39.) Whatever the Japanese may think, as to the antagonism of the universal spirit of Christianity and the local spirit of patriotism, whatever

the early attack on Christianity on this ground may have been able to present in its support, Christianity and patriotism were not antagonistic in Paul's mind.

2. His ancestry. He came of the straitest sect of Pharisees. (Phil. iii. 4-6; Acts xxiii. 6, xxiv. 4, 5.) And he learned thus the futility of the law. The law was an end, an absolute rule of conduct to the Pharisee. "Fulfill the law, and you shall live," was his motto. Paul had a full opportunity to attempt it, and found it a failure. On the Sadducee the law sat lightly. With the Essene it was only "the starting-point of his mystical reveries," and he could abandon it where it seemed to interfere with his aspirations after purity. (Lightfoot, *Biblical Essays*, p. 207.) Only as a Pharisee could Paul test the law as a means of righteousness. Paul never lost the best of his Pharisee feeling. He loved the Jews and the law. (Rom. vii. 12.) He felt a desire to attend the feasts. (Acts xviii. 21, xx. 16.) He entered into the religious feeling of the nation; as a Pharisee he watched for the hope of Israel. (Acts xxiii. 6.)

3. He was of the tribe of Benjamin. (Rom. xi. 1.) "I was not descended from the rebellious Ephraim, who had played fast and loose with the covenant, as many Jews are, but from the select tribe of Benjamin, always faithful to Jehovah. All my ancestors were Hebrews." (Lightfoot, *Biblical Essays*, p. 207.)

4. He had a sister (Acts xxiii. 16), whose son was able to gain access to Paul when in prison.

5. He was taught a trade, the most common trade in Tarsus, the hair of the Cilician goats providing excellent material. (Acts xviii. 3.) It was an honest Jewish custom, that each boy should be given the breadth of sympathy, the moral

discipline, and the resource in time of need which are to be found in a trade. (Acts xx. 34.) Think of what we could gain by such a practice among us! "I worked with my hands," says the will of St. Francis of Assisi, "and I wish to continue so to do, and I wish that all the other brothers should work at some honest trade. Let those who have none learn one, not in order that they may be paid wages for their work, but to set a good example and avoid laziness." (Sabatier, *Life of St. Francis*, ch. xx.) Paul's later teacher, Gamaliel, was the author of the saying that "learning of any kind unaccompanied by a trade ends in nothing and leads to sin."

6. He inherited Roman citizenship (Acts xvii. 22-29), and his political rights held a large place in his thought and life. There is a touch of pride in his manly words, "I am free born." Observe how the fact that he was a Roman citizen influenced his career. (Acts xvi. 37 ff., xvii. 25 ff., xxiii. 27, xxv. 12.) And his citizenship shaped his thoughts too, and his speech about citizenship in the heavenly kingdom. "In the guarantee it offered to individual freedom, in its independence of circumstances of time or place, in its superiority over inferior obligations, in the sympathy which it established between all the members of the community, and in the universality of its application, lying, as it did, within the reach of all, far or near, friend or foe—in all these points it expressed, as no other earthly institution could do, the eternal relations of the kingdom of Christ." "Behave as citizens worthily of the gospel of Christ," he enjoins. (Phil. i. 27; compare Phil. iii. 20; Eph. ii. 19.) His political education fitted him for wide views, for the vision of a kingdom of Christ, greater and more glorious than the kingdom of Cæsar.

7. He grew up in a city, touched with the urbanity of its life, and schooled by mercantile surroundings to familiarity with the things of which the world thinks, and which command its covetings. Tarsus surpassed all the other universities of the day in the study of philosophy, and educational literature in general. How far Paul familiarized himself with the literature of the time, we may not say. He quotes a practical maxim from Menander (1 Cor. xv. 33), "a religious sentiment of Cleanthus, repeated by Aratus, himself a native of Tarsus" (Acts xvii. 28), and a bit of satire from Epimenides. (Titus i. 12.) He may have been able to quote much more, and have simply refrained because his originality rose above such assistances. But, as Lightfoot says, there are but "very slender grounds on which to build a suggestion of vast learning." Still he was a man of the truest education. He saw into and through the moral and religious nature of the heathen world, was not confused over the points of separation between that world and his message, and sharply set against its wants and wrecks the health and salvation of the gospel.

Paul was able to speak Hebrew, scarcely a popular language longer, as well as Greek. (Acts xxi. 39, 40, xxii. 2.) His education in Jewish prejudice had not been neglected. (Acts vii. 58, viii. 1, 3, xxvi. 5.) He had learned to raise religion above love (Acts ix. 1, 2, 13, 21), and to do hateful and godless things in the name of God, a kind of education that has not wholly ceased in any land.

About the age of thirteen Paul came under the influence and instruction of one of the seven great doctors, Gamaliel, called by his contemporaries, "The Beauty of the Law." He was a man of

high character, not intolerant or hostile to Greek culture. His speech recorded in Acts v. 34-39, shows him to have been a man of fair, even mind and reverent, noble spirit. (For the method of Paul's education see Stalker's *Life of St. Paul*, pp. 28-32; Farrar's *Life and Work of St. Paul*, ch. iii.) At Gamaliel's feet, in Jerusalem, Paul said he was brought up, "instructed according to the strict manner of the law of our fathers, being zealous for God." Paul's word for zealous is derived from the Greek word meaning "to boil," "to be hot." His expression is like Henry Martyn's, "Now let me burn out for God." Before he ever knew Jesus Paul had learned to walk in His footsteps, in that devotion to God which led His disciples to say of Him that the zeal of His Father's house ate Him up. Paul became a devoted lover of God and an earnest seeker after righteousness, who knew the way of prayer. (Acts ix. 11.) Often he sought and cried for God, and such answer even through the law must have sometimes come to him as to have made real with him in these days of his darkness even, the experience of which he speaks in the words Myers puts on his lips:

"God, Who at sundry times in manners many  
Spake to the fathers and is speaking still,  
Eager to find if ever, or if any  
Souls will obey and hearken to His will;—

"Who that one moment has the least descried Him,  
Dimly and faintly, hidden and afar,  
Doth not despise all excellence beside Him,  
Pleasures and powers that are not and that are,

"Aye amid all men bear himself thereafter  
Smit with a solemn and a sweet surprise,  
Dumb to their scorn and turning on their laughter  
Only the dominance of earnest eyes?"

However formal and irreligious the conduct and spirit of others, Paul was always an earnest man and desiring the fellowship of God.

Yet he harried the little Church like a Claverhouse. He furnishes an enduring illustration of the folly and falsehood of the view that a man's acts are justifiable if only they meet the approval of his moral judgment. That is as absurd as to say that if a man thinks thirty inches make a yard he is entitled to sell goods on that supposition. A yard is a yard. And right is right. And there is a moral color blindness as real as ignorance of linear measurement, and more culpable. And earnestness of spirit cannot save from the consequence of error of moral judgment where light for its guidance has been ignored. Even "the gentle-spirited Cowper" sings severely this truth:

"Man, on the dubious waves of error toss'd,  
His ship half founder'd and his compass lost,  
Sees, far as human optics may command,  
A sleeping fog, and fancies it dry land;  
Spreads all his canvas, every sinew plies;  
Pants for it, aims at it, and dies!  
Then farewell all self-satisfying schemes,  
His well-built systems, philosophic dreams;  
Deceitful views of future bliss, farewell!  
He reads his sentence at the flames of hell.  
Hard lot of man—to toil for his reward  
Of virtue, and yet lose it! Wherefore hard?—  
He that would win the race must guide his horse  
Obedient to the customs of the course;  
Else, though unequalled to the goal he flies,  
A meaner than himself shall gain the prize.  
Grace leads the right way: if you choose the wrong,  
Take it—and perish."

8. Either through his own personal qualities or through his family standing, Paul became a young man of influence and prominence in Jerusalem. He had access to the high priest and ap-



parently had his confidence. (Acts' ~~1~~ 1, 2.) Perhaps he was a member of the Sanhedrin, for he alludes to "my vote." (Acts xxvi. 10.) His education and natural disposition had made him an intense young man. He persecuted with a vengeance. As Luke picturesquely describes him, he "breathed threatening and slaughter." That was the kind of "vital breath" that filled him.

9. It has been suggested that when, as still a young man, needing the help of home and a father's hand, and a mother's heart, Paul became a Christian, he was cast out by his family and wandered out alone into the strange new life. Paul never mentions his family in his Epistles. In two of them he entreats fathers not to provoke their children to wrath, and in emphasizing the duty of the obedience of children he adds that this is due to parents "in the Lord." Is he recalling some sad scene in his own life, when his father, of the strictest sect of the Pharisees, heart-broken at his son's apostasy, choked down his love and pity for his boy, provoked him to anger, and drove him out penniless to follow the Nazarene? (Phil. iii. 8.) In Tarsus and Jerusalem Paul had apparently needed nothing. As a Christian missionary he earns his living by his own toil. Until his journey to Rome he was a poor and homeless man. (Ramsay *St. Paul, the Traveller and Roman Citizen*, pp. 36, 310-312.)

"But well worth Poverty!

Our Prince Jesus Poverty chose, and His apostles all,  
And aye the longer they lived, the less goods they had."

The thought of his weary, lonely wanderings adds a pathos to his references to wife and child, to fathers, and the great Father, "after whom every fatherhood in heaven and on earth is

named." (Eph. iii. 15.) He had none of these human loves. Christ was his all.

"Christ! I am Christ's! And let the name suffice you;  
Aye, for me, too, He greatly hath sufficed;  
Lo, with no winning words I would entice you;  
Paul has no honor and no friend but Christ.

"Yes, without cheer of sister or of daughter,  
Yes, without stay of father or of son,  
Lone on the land and homeless on the water,  
Pass I in patience till the work be done."

## PAUL'S DEVELOPMENT



## II

### PAUL'S DEVELOPMENT

THE whole story of Paul's inner life is suggested by such a subject. Matheson has attempted with much suggestiveness, to write this story "from the day of his conversion to Christianity until the day when he declared himself 'ready to be offered,' " in his *Spiritual Development of St. Paul*. We have from Paul's lips two accounts of his life and experience up to the time of his journey to Rome. One was addressed to the Jews from the castle stairs in Jerusalem (Acts xxii. 1-21); and the other to Felix and King Agrippa in Cæsarea. (Acts xxvi. 1-23.)

1. From Paul's narrative three stages emerge in his development—the fanatic Jew, the Damascus road experience, and the vision in the temple at Jerusalem.

(1) The angry Jew, who was quite cool and composed until religious fanaticism was aroused. Stephen described in his speech the attitude of mind that marked Paul's associates and in some real measure Paul himself. (Acts vii. 51-53.) In the riot and murder which followed, Paul assumed a share of responsibility, though he did not participate. (Acts vii. 54-60, viii. 1.) Why? Possibly Stephen's words were stinging him, but had not yet aroused in him a passion of hate of others, or a passion of dissatisfaction with himself, which would have the same outward display. He soon woke to active fury and exceeded in zeal his fellow-religionists. (Gal. i. 13, 14.) But the mem-

ories of that day though hidden under the fierceness of his persecuting wrath, haunted him unceasingly, the face of the martyr as it had been the face of an angel, his patient suffering, his quiet composed death. In telling the story of his conversion to the multitude from the stairs of the castle in Jerusalem he recalls it, "And I said, Lord when the blood of Stephen Thy witness, was shed, I also was standing by and consenting and keeping the garments of them that slew him," and perhaps he is referring to him in Acts xxvi. 10. At the last he calls himself "persecutor, injurious." (1 Tim. i. 13.)

"Saint, did I say ? with your remembered faces,  
Dear men and women, whom I sought and slew  
Ah ! when we mingle in the heavenly places,  
How will I weep to Stephen and to you !

"Oh, for the strain that rang to our reviling  
Still, when the bruised limbs sank upon the sod,  
Oh, for the eyes that looked their last in smiling  
Last on this world here, but their first on God !"

If this was his thought later, we may be sure that in the depths of the best nature of the man his soul was stirring uneasily now.

(2) What was Paul's spiritual condition prior to the vision on the Damascus road ? Dr. Alexander Whyte presents one view : "Some men put off their conversion because they have no sense of sin. But look at Saul. What sense of sin had he ? Not an atom. He was an old and heaven-ripe apostle before his full sense of sin came to him. He was not groaning out the seventh of Romans when he was galloping at the top of his speed on his way to Damascus." (*The British Weekly*, November 2, 1899.) Somerville thinks just the contrary : "I regard Rom. vii.



21-25, as referring to Paul's state while still unregenerate ; his normal state as a Christian man is described in Rom. viii. 1-5. To this, the view held by all the great teachers, first departed from by Augustine in his later writings, most modern commentators have now returned." (*St. Paul's Conception of Christ*, p. 125.) Dr. Whyte's view surely is unsatisfactory. As Bruce says: "Only on the assumption that some such thoughts" as the hopelessness of legalism and Pharisaism, and the possibility of the truth of the strange, fascinating, new doctrine into which Paul's keen eyes were looking, "had been working in Saul's mind does his furious, hyberbolical (Gal. i. 13) hostility to Christianity become intelligible. These thoughts, combined with those ever-deepening doubts as to the attainability of righteousness on the basis of legalism, fully account for his mad behavior. They also prepare us for what is coming." (*St. Paul's Conception of Christianity*, p. 35.)

"Who lights the fagot ?

Not the full faith ; no, but the lurking doubt."

Dr. Whyte says: "Not only had Paul no sense of sin to prepare him for his conversion ; he had no preparation and no fitness for his conversion of any kind whatsoever. He brought nothing in his hands." This is inconceivable. God had certainly been at work in Paul's life. He had called him from his mother's womb. (Gal. i. 15.) As Bruce says: "It would be nearer the truth to say that on the day Saul of Tarsus was converted his spiritual development, to a large extent, lay behind him. . . . The preparation for the change had been so thorough that the convert leaped at a bound into a large cosmopolitan idea of Christianity, its nature and destination. The

universalism, *e. g.*, which we associate with the name of the Apostle Paul dates from his conversion. It was not, as some imagine, a late growth of after years, due to the accident of some persons of Gentile birth showing a readiness to receive the gospel." Paul says it was not. (Gal. i. 15.)

It was on a prepared soul that the Damascus vision broke—a soul sick of the failure of the legal method of righteousness, sick of sin, of form, of struggle, hungry for the living God and life, though fanatic and fierce in stilling the inner conflict by outer bitterness and threatening and slaughter while yet meditating, perhaps, as he rode along upon the words of Gamaliel as he pointed out the evil and the futility of fighting against these disciples of Christ, if indeed they were as they might be, the messengers and servants of God. And as Lightfoot says, that vision but "flashed a new light on vast stores of experience laid up unconsciously in the past. It quickened into energy influences long forgotten and seemingly dead. The atoms of his nature assumed a fresh combination. The lightning fused the apostle's character and moulded it into new shape, and the knife of the torturer was forged into the sword of the Spirit." (*Biblical Essays*, p. 211.)

(3) The Gentile vision. In his account before Agrippa, Paul says that the Lord spoke to him about the Gentiles on the road to Damascus. (Acts xxvi. 17, 18 ; compare Gal. i. 16.) In his account in Acts xxii. he speaks of the Lord's missionary charge to him in the temple at Jerusalem later, "Depart, for I will send thee far hence unto the Gentiles." The missionary vision came to him with the first vision of Christ. It was years before it laid hold of him with the divine compulsion that drove him out to the evangelization of the world.

2. From the vision of the Lord, from blindness and restoration of sight, stunned, his old prejudices shattered, a new world ablaze with light ahead, Paul went out into solitude. (Gal. i. 15-17.) No mention of this trip into Arabia is made in Acts. What was the significance of this sojourn in solitude? Where was Arabia? Lightfoot thinks Paul went down to Mt. Sinai. Ramsay thinks he means only the adjacent country on the east of Damascus, which was at the time subject to the king of Arabia Petraea, and whither Paul retired without making such an important journey as to Mt. Sinai, which we surely might have expected Luke to mention in Acts. There in solitude, in any event, there were great solidifyings of character and new adjustments of life to God. There in the early desert mornings began the new intercourse.

" God with sweet strength, with terror and with trancing  
Spake in the purple mystery of dawn.

" Oh, what a speech and greater than our learning!  
Scarcely remembrance can the joy renew :  
What were they then, the sights of our discerning,  
Sorrows we suffer and the deeds we do.

" Lo, every one of them was sunk and swallowed,  
Morsels and motes in the eternal sea ;  
Far was the call, and farther as I followed  
Grew there a silence round the Lord and me."

From Arabia Paul returned to Damascus and went to work. (Acts ix. 19-25.) His withdrawal from the ranks of the persecutors seems to have led to a temporary collapse of the movement. (Acts ix. 31.) His increasing strength as a disputant angered the Jews at Damascus, and he was forced to escape to Jerusalem. There, too, he aroused opposition which aimed at his death.

(Acts ix. 26-29.) He seems not to have learned the lesson of conciliation yet. And he then went off to Tarsus, his own home, and was there for eight or ten years. What were his relations to his family? What was he doing? Luke does not tell. Paul does not say. (Gal. i. 21.) Ramsay concludes that he "was still not fully conscious of the full meaning of his mission. . . . He had not yet learned, or at least he had not yet so fully shaken himself free from the prejudices of education and tradition as to act on the knowledge that God had opened a door of faith unto the nations." (*St. Paul, the Traveller and Roman Citizen*, p. 46.) Doubtless it was "ten years of quiet work within the range of the synagogue and its influence," and of maturing opinion and ripening character.

3. (Acts xi. 19-26.) "The tribulation that arose about Stephen" scattered the disciples as far as Phenicia and Cyprus and Antioch, "speaking the word to none save only to Jews." Some of them from Cyprus and Cyrene preached at Antioch to Greeks also, and a great movement began. When the report of it reached Jerusalem, the Apostles sent Barnabas to examine into it. He was delighted, and when he found the work growing beyond his strength, went to Tarsus for Saul, and together they spent a year at Antioch. That year was evidently filled with the knowledge and preaching of Christ, for the disciples first came to be called by His name there. It was doubtless a title of scandal or slang; given from the idea that Christos was one of the strange gods whom they worshipped. (Acts xvii. 18.) From Damascus Paul and Barnabas went on the errand to Jerusalem described in Acts xii. (What can be said for and against the identification of this visit with the visit described in

Galatians ii. 1-10? See Ramsay's *St. Paul, the Traveller*, chapter iii.)

4. Paul had had years of solidifying work and experience now, ending with an official visit to Jerusalem. His preparation for the Gentile work was complete. That call which had come to him on the Damascus road, and had been confirmed in the Temple, was now to demand a full response. On his return to Antioch the Spirit laid hold upon him and Barnabas, and sent them away, the church recognizing the divine leading, and bidding them God-speed. (Acts xiii. 1, 2.) The account of this journey is in Acts xiii., xiv. It enlarged Paul's faith, trained him in organization, increased his confidence and sense of power, widened his view, and strengthened his consciousness of call to the Gentiles. (Acts xiii. 44, 45.) Whether he would or not, the Jews forced upon him the fact of their unpreparedness, their aversion to the gospel, and drove him to the Gentiles. It was at Iconium (Acts xiv. 1-4), and Lystra (Acts xiv. 19), as it had been at Antioch in Pisidia. (Acts xiii. 46.) "It was necessary," said Paul and Barnabas, "that the word of God should first be spoken to you; seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." The stones of Jews combined with the Spirit of God to drive Paul to his mission. Even on this first missionary journey we meet with Paul's broad, generous, tactful representations of God's care as extending beyond the bounds of Israel. (Acts xiv. 15-17.) On returning to Antioch, he and Barnabas reported the great lesson of this trip, that "God had opened a door of faith unto the Gentiles." (Acts xiv. 27.) Paul had begun on this tour, too, to taste the hardships he was to know in fullness of pain and suffering. He

met blasphemy, (Acts xiii. 45); persecution, (Acts xiii. 50); attempt at stoning, (Acts xiv. 5); actual stoning. (Acts xiv. 18.) "Through many tribulations," he told the disciples, "we must enter into the kingdom of God." He was learning patience in the school of Christ.

5. The Gentile question grew in prominence, and came to an open issue at the Council at Jerusalem. (Acts xv.) The case arose at Antioch, and was carried up to Jerusalem, perhaps at Paul's suggestion. "With the vision of a statesman, or a judge, he saw that the Church must have an administrative centre," and he was loyal to Jerusalem and the apostles there. He saw also that the issue raised was of momentous importance. He already began to perceive something of the scope of the Church's mission in the world and knew that the question of the rights of the Gentiles in the Church was the most vital question she had faced yet and must be settled in no narrow and short-sighted way. What part did Paul play at the Council? and what must its influence upon him have been? To stand for a cause on the highest and most conspicuous stage, is the most effective way to sharpen and to solidify one's convictions. Paul was growing into a clear perception of the issue of liberty and life, which was the gospel. (Galatians ii. 11-21.) (On Ramsay's view, this discussion with Peter at Antioch preceded the Council at Jerusalem. *St. Paul, the Traveller*, p. 160.)

6. The second missionary journey followed the return from the Council. (Acts xv. 36-xviii. 22.) Greatly as Paul had grown he had not yet enough grace to avoid (if Paul was in the right we should have to say that he had too much grace to shrink from) a contention with Barnabas. His severe judgment of Mark, the occasion



of the disagreement, was subsequently modified. Yet his circumcision of Timothy indicates that he was becoming more careful and conciliatory in his bearing toward the Jews. (Acts xiv. 3.) It often happens that even a good man will avoid offending strangers, while he falls into misunderstanding with his friends. How often we speak impatiently to those we love, and turn at once to speak suavely to strangers! As he set out on this journey he met the Macedonian vision. (Acts xvi. 6-10.) "I will come to visions," he wrote once. He was always coming to them. Divine visions have not ceased even now. He answered the call, which he "concluded" was in the vision, and forthwith fell into troubles. (Acts xvi. 19-34, xvii. 1-9, 13, xviii. 12-17.) He pursued a conciliatory but not always fruitful course in his preaching on this trip. (Acts xvii. 22-31.) That was especially true at Athens. When he passed on to Corinth, he changed his style of preaching somewhat, apparently discouraged with the ill success at Athens of the method of quoting heathen poets, and preaching natural religion in "persuasive words of man's wisdom." He determined henceforth to know and preach only Christ. (1 Cor. i., ii.) But still he strove in every way to adapt himself to men and commend his message to their minds. Distincter drawings to the Gentiles came to him. (Acts xvii. 12, xviii. 6.) Yet Judaism clung to him. He had a vow. (Acts xviii. 18.) On this trip he wrote from Corinth, 1 and 2 Thessalonians, with "Christ the Judge," or "The Tribunal," as their dominant note. (Lightfoot.) While covering in the main elementary problems and difficulties, these Epistles show the ripening judgment of Paul, his sanity of devotion, his perception of the gospel's consistency, not with a time

of distress only, but with settled and permanent social order. On this tour he swung out into wider fields. On his first journey he had merely visited the countries bordering to the west and north on Cilicia, his own province. Now he moved out into the world of culture and life. He followed the routes of the great historic movements of men. He went straight to the centre of the Gentile world's wisdom and learning. He "advanced from one Greek town to another till he stood on the very spot where Socrates taught and Demosthenes thundered." His sense of the power of the gospel and of his own power as its apostle had sensibly increased, and his greater plans were maturing fast.

7. Third missionary journey. (Acts xviii. 23-xxi. 16.) Note his preaching of the Holy Ghost at Ephesus where he did most of his work on this trip, "because like a skillful general, he would not leave territory in the rear unconquered;" (Acts xix. 1-7), his miracles, (Acts xix. 8-20); his desire to see Rome, (Acts xix. 21); his deep depression in Asia, (2 Cor. i. 8-11); his constant triumph in Christ. (2 Cor. ii. 12-17.) At this time he wrote 1 Corinthians, Galatians, 2 Corinthians, and Romans, with "Christ the Redeemer," or "The Cross," as their characteristic note. (Lightfoot.) Study his view of his spiritual life at this time, as it had been (Rom. vii.), and as it was. (Rom. viii.) Or should we rather regard these two chapters as describing the apostle's ever-continuing conflicts at this time, instead of the victory completely won after struggle by resting in Christ? We feel now his maturer touch, as in the strength and tenderness of the address to the Ephesian elders at Miletus. (Acts xx. 18-38.)

8. His first imprisonment. He would go to



Jerusalem, though he knew what was coming. It is not always our duty to avoid danger. It may be our duty to walk into it.

"Because right is right, to follow right  
Were wisdom in the fear of consequence."

(Acts xxi. 4, 13, 14.) He was still a Jew, and loyal to the Jerusalem authority in Christianity. (Acts xxi. 17-26.) Observe the result of too much conciliation. (Acts xxi. 17-36.) Paul had money now. Had his father died, and left him means? Felix gave him opportunity to buy his liberty. (Acts xxiv. 26.) No, he would appeal to Cæsar and Rome. (Acts xxv.-xxviii.) The passion for wide service had long been driving him to Rome. (Rom. xv. 19-24.) Observe the mellowing trust and experience. (Acts xxvii. 22-36), the kindly concern and authority, (Acts xxvi. 33-35); his view regarding the unbelief of Israel and his zeal in Rome. (Acts xxviii. 23-38.) He shows now an easier authority, the composure of a great experience and a calm confidence well justified by the mighty disciplines through which he had come. During this imprisonment he wrote Colossians, Philemon, Ephesians, and Philippians, with "Christ the Head," or "The Throne," as the characteristic note. (Lightfoot.) In the Epistles of these different stages it is easy to note the characteristic differences, and easy also to press them too far, and to see a development of doctrine which did not exist. Sabatier's *St. Paul* will be suggestive.

9. When released after two years Paul went eastward to Philippi and Ephesus. (Phil. i. 25-27; Philemon 22; 1 Tim. i. 3, iii. 14, iv. 13; 2 Tim. i. 18.) Perhaps he went to Spain.

He visited Crete and left Titus there to organize churches. (Titus i. 5, iii. 12.) Then he travelled by Miletus (2 Tim. iv. 20), Troas (2 Tim. iv. 13), and Corinth (2 Tim. iv. 20), and was soon in bonds as an evil doer in Rome. (2 Tim. ii. 9, iv. 6, 9-12, 16.) He was alone, save for Luke and Timothy, and in great need and distress. At the first hearing he vindicated his cause and was remanded to prison. (2 Tim. iv. 16, 17.) But he was ready to go home, and home was ready for him (2 Tim. iv. 6-8), and, to use his own figure, like a ship, sailing in stately and fearless fashion out to sea, he met a Roman's death by beheading, and finished his course with joy.

There is the outline of a wonderful development here from the young Jew who superintended Stephen's martyrdom to the prophet of the Gentiles, tender, strong, leaning like a little child on the mercy and help of Christ, meeting his own martyrdom with no anger at human sin, no shrieks of fanatic disappointment, but the secret confidence that even in death he was being led in triumph in Christ.

THE HOLY SPIRIT IN PAUL'S LIFE



### III

#### THE HOLY SPIRIT IN PAUL'S LIFE

As Paul had always believed in God the Father Almighty, maker of heaven and earth, and since his conversion in Jesus Christ our Lord, so he believed also in the Holy Ghost, and he lived his life in His influence and control.

The Holy Spirit called him to the missionary service. (Acts xiii. 2-4.) And as his own ordination was of the Spirit he believed the Spirit assigned all authority in the Church, and that his selection of elders had been not his, but the Spirit's. (Acts xx. 28.) He was a member of the Council whose decree was issued in the name of the Holy Ghost. (Acts xv. 28.) And he felt His sovereign guidance in all his ways. Sometimes he was guided to a course by the voice of the Spirit forbidding other courses. (Acts xvi. 6-10.) Paul was not a man to wait until he was moved. He was moving all the time, and doubtless many of his guidances were negative, the Spirit affirming no positive course, but merely forbidding those Paul tried until he caught the Spirit's mind and chose the right one. He made his own plans, and would speak of them right positively. "I have determined to winter at Nicopolis." (Titus iii. 12.) "I will go to Spain." (Rom. xv. 28.)

The Holy Spirit sometimes showed him the dangers and perils ahead without intending to turn him aside to other courses. He went to Jerusalem bound in spirit, "under mental con-

straint from an overpowering sense of duty, which rendered him indifferent to dangers and insensible to remonstrances." (Acts xx. 22, 23.) At such times the advance warnings of the Spirit did not deter him. He drew his own inferences. Others inferred that the prospect of such dangers was an indication that it was not God's will for him to go on. (Acts xxi. 4.) In the case of these disciples of Tyre "the foreknowledge was inspired; the advice based upon it was a merely human inference. Paul accepted the information, but did not yield to the warning. Christ's approval of his conduct is implied in Acts xxiii. 11." (*Bible Commentary*, Acts, p. 493.) The Spirit's warning of danger was to him the indication of the Lord's will. (Acts xxi. 11-14.) This was true walking by the Spirit. (2 Cor. xii. 18; Gal. v. 16, 25.) The easy-going ways of the flesh, the path of comfort and indulgence, he walked away from, and chose the way of the Spirit, which the Spirit revealed as stony and perilous. He sought no ease or comfort, for he followed Christ and had no fear of pain or ambition for praise. He would rather suffer for souls and with Christ, both from outward hardship and that inner agony which all His true servants know. And for all this he found patience and consolation in the Spirit.

Paul, possessing the Spirit so that He filled him (Acts xiii. 9), so that he commended himself in the Holy Ghost (2 Cor. vi. 6), and that his conscience bore witness with him in the Holy Ghost (Rom. ix. 1), was anxious that others should possess and be filled. (Eph. v. 18.) God was to him the One Who "supplies men with his Spirit" (Gal. iii. 5), "Who giveth the Holy Spirit." (1 Thess. iv. 8.) His first question of the little band at Ephesus was, "Did ye receive

the Holy Ghost when ye believed?" (Acts xix. 1-6.) No, they had not. Apollos had taught them what he knew, but he was at the time a disciple of John the Baptist, not of Christ. (Acts xviii. 24-28.) He taught them to repent, but not to believe on Christ. And there were two conditions to be met: "Repent, and be baptized every one of you in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38.) These are the only conditions, and when they complied with the second and believed Christ, the Spirit came. (See McConkey's *Threefold Secret of the Holy Spirit*.) There is no evidence here in behalf of a "second baptism" or a "second blessing." It only shows that the God Who gives, gives when the conditions are met, repentance and faith. As for later experiences and blessings, all life is made up of such. All knowledge grows from more to more and more of reverence in us dwells. These great doings of the Spirit were only foretastes. (Rom. viii. 23; 2 Cor. i. 22, v. 5.)

In Paul's life in the Spirit and teaching of the Spirit we meet three great antinomies. The first is the contrast between spirit and letter, the second between spirit and flesh, and the third between the Spirit of God and the spirit of the world.

1. The spirit and the letter. (2 Cor. iii. 6-18.) Read this passage and observe how the Spirit glides into Christ the Lord in verses 17 and 18. It is so in all of Paul's teaching and experience. Otherwise his teaching and experience would have been fraudulent. The Holy Spirit is not given to obscure Christ, but to exalt Christ, and it is possible to seek the Spirit for His own sake, or for the sake of what we call "power," when He will not be found save for the sake of Christ. If a man seeks the Spirit to use Him he will seek

in vain; but if a man seeks the Spirit that He may use the man for Christ's sake, he will surely find.

This contrast was a favorite one with Paul. "Circumcision is that of the heart, in the spirit, not in the letter." (Rom. ii. 29.) "We serve in newness of spirit, and not in oldness of the letter." (Rom. vii. 6.) He set off the spiritual against the literal (1 Cor. x. 3, 4), and saw the spiritual even in the law. (Rom. vii. 14). He had a rugged common sense that saved him from error in this contrast. (1 Cor. xiv. 1-19.) He would rather speak five words with the understanding that he might instruct others than ten thousand words in a tongue which might be very spiritual, but literally meaningless. His gospel came to men in words, warm, plain, stinging words, because it came also in the Holy Ghost. (1 Thess. i. 5.) He used speech, but it was speech that hinted and trembled as the veil of spirit, and not dead words.

The contrast between spirit and letter is the contrast between reality and form. If the reality can do without the form it is at liberty to do so. If the form is without the reality it is worse than worthless. We need to grasp the significance of this contrast. We spend hours on the letter, the form, the shell. The living spirit within is worth more than all finish or form. "The word we speak is nothing," wrote Chinese Gordon to his sister (*Letters*, p. 13); "our emotions are often more acted on by a look than by the sound of a word. The influence is in the spirit, and not in the sound, which passes away, while the effect on the hearer's spirit remains." "It was not the arguments that convinced me," said a Christian convert from Mohammedanism in India. "I could meet argument with argument. It was the spirit



which characterized the missionary who talked with me."

Words spoken or read are only physical vibrations. Dead, they die; save as dying on the outer edge of the human spirit, they start those tremors in the soul that live. The letter is a veil. "But whensoever a man shall turn to the Lord, the veil is taken away." (2 Cor. iii. 15.)

2. The spirit and the flesh. (Rom. viii. 1-17.) Flesh is not synonymous with body. That is another distinction which Paul often draws, between body and spirit. (1 Thess. v. 23; 1 Cor. v. 3-5, vi. 17, xvi. 18; 2 Cor. ii. 13, vii. 13; Col. ii. 5.) But flesh means the fallen nature, the sinful passions. To the extent to which these sinful passions reside in or spring from the body, the body is flesh. To the extent to which they spring from or reside in the mind or spirit, the mind or spirit is flesh. There is a "filthiness of the spirit," Paul says, "and a fleshly mind." (2 Cor. vii. 1; Col. ii. 18.)

His contrast is not between the physical and the mental, but between what is pure and impure, whether in body or spirit—between the higher and the lower nature. And yet, though flesh is not synonymous with body, it is clear that with Paul many of the fleshly lusts that war against the soul had their seat in his body. "I buffet my body," he said, "and bring it under." (1 Cor. ix. 27.) "If by the spirit ye mortify the deeds of the body," he declared, "ye shall live." (Rom. viii. 12, 13.) "It may surprise some that so good and saintly a man as the apostle Paul should have found in the body of the flesh so much of a hindrance to the spiritual life. Surprising or not, one may take it for certain that such was the fact. . . . And who can tell what painful inner experiences the saintly man passed through in this

direction? . . . That one statement, 'I buffet my body,' is of more value to us as a guide to his thought than all the monographs on the subject. It tells me that Saint Paul, while a true saint, was also a man of like passions with ourselves—that he had his desperate struggles with the flesh under very common forms of temptations (inferred from the prominent position given to sins of impurity in his catalogue of the works of the flesh—Gal. v. 19), and that his sanctity was a victory achieved in that fell war by one who was prepared to sacrifice an offending member that the whole body might not be cast into hell. For the comfort of those who are manfully, though, as it appears to themselves, with very indifferent success, fighting the same battle, it is well to make this plain." (Bruce, *St. Paul's Conception of Christianity*, pp. 264-267.) Even in the case of our Lord must we not believe that His "sinlessness in the flesh was not the sinlessness of His flesh, but His own sinlessness in the flesh"? (DuBose, *Soteriology*, p. 268.) With Paul it was not sinlessness of any sort, yet it was a fierce and unrelenting struggle against sin in his members. (Rom. vii. 23.)

"What was their tale of some one on a summit,  
Looking I think upon the endless sea,—  
One with a fate and sworn to overcome it,  
One who was fettered and who should be free?

'Round him a robe, for shaming and for searing,  
Ate with empoisonment and stung with fire,  
He through it all was to his Lord uprearing  
Desperate patience of a brave desire.

"Ay, and for me there shot from the beginning  
Pulses of passion broken with my breath;  
Oh thou poor soul, enwrapped in such a sinning,  
Bound in the shameful body of thy death!

" Well let me sin, but not with my consenting,  
Well let me die, but willing to be whole :  
Never, O Christ,—so stay me from relenting,—  
Shall there be truce betwixt my flesh and soul."

Perhaps we may erroneously emphasize the significance of this contrast of Paul's to the one-sided condemnation of physical sins and the practical condoning of sins of disposition and of the inner spirit. "When we look into sin, not in its theological aspects, but in its everyday clothes we find that it divides itself into two kinds. We find that there are sins of the body and sins of the disposition; or more narrowly, sins of the passion, including all forms of lust and selfishness, and sins of the temper. The prodigal is *the* instance in the New Testament of sins of passions, the elder brother of sins of temper." (Drummond, *The Ideal Life*, p. 48.) This fleshliness, this sin of the spirit, we need to hate as well as the other fleshliness, the sin of the body. Surely that "subtle and unseen sin, that sin in the part of the nature most near to the spiritual, ought to be more degrading than any other" and most loathsome to us.

Paul presents this contrast, not as a past thing only, or as an aspect of present life, but as the forerunner of a judgment too. (Gal. v. 16-26, vi. 7, 8.)

3. The Spirit of God and the spirit of the world. (1 Cor. ii. 6-16.) Notice how here, too, Paul cannot speak of the Spirit without coming sooner or later to Christ. (1 Cor. ii. 16.) It was the Spirit of God as contrasted with the spirit of the world who gave to Paul Christ's mind and taught him the mighty secrets of the soul. "We received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God." (1 Cor. ii. 12.)

These "spiritual things" he often spoke of (1 Cor. ii. 13, ix. 11; Rom. xv. 27), and of the spiritual men who could present them (Gal. vi. 1; 1 Cor. ii. 15, iii. 1, xiv. 37), and of the spiritual wisdom and understanding which was in such men. (Col. i. 9.) Of course it was only in the Spirit that the vision of Christ was revealed. (Eph. iii. 5.) And over against all this was the blinding spirit of the god of this world. (2 Cor. iv. 4-6; Eph. ii. 1-3.)

Apart from the teaching gathered into these three antitheses, Paul's life and letters are full of the Spirit. He spoke of the Spirit of holiness (Rom. i. 4); the Spirit of adoption (Rom. viii. 15); the Spirit of meekness (1 Cor. iv. 21; Gal. vi. 1); the Spirit of faith (2 Cor. iv. 13); the Spirit of wisdom (Eph. i. 17); the Spirit of power and love and discipline (2 Tim. i. 7); the Spirit of promise, by whom men were sealed (Eph. i. 13); the Spirit of God, embracing and producing all these (Rom. viii. 9; 1 Cor. ii. 11); the Spirit of God's Son crying "Father" in our hearts (Gal. iv. 6), and the Spirit of Christ. (Rom. viii. 9.)

He speaks of the power of the Spirit (Rom. xv. 13-19); the love of the Spirit (Rom. xv. 30); the renewing and the communion of the Holy Ghost (Titus iii. 5; 2 Cor. xiii. 14); the demonstration of the Spirit (1 Cor. ii. 4); the sword of the Spirit, which is the word of God (Eph. vi. 17); the supply of the Spirit of Jesus Christ (Phil. i. 19); the fellowship of the Spirit (Phil. ii. 1); the sanctification of the Spirit. (2 Thess. ii. 13; cf. Rom. xv. 16.)

He writes of revelation through the Spirit (1 Cor. ii. 10-14); justification by the Spirit of our God (1 Cor. vi. 11); of living epistles written with the Spirit (2 Cor. iii. 3); of sealing in the

Spirit (Eph. iv. 30); of worship by the Spirit (Phil. iii. 3); of love in the Spirit (Col. i. 8); of the guarding of the inner treasure through the Holy Spirit dwelling in us (2 Tim. i. 14); of the love of God shed in our hearts by the Holy Ghost (Rom. v. 5); of the indwelling of the Spirit in the mortal body (1 Cor. iii. 16, vi. 19); of the life-giving Spirit which the second Adam was (1 Cor. xv. 45); of the strengthening with power received through the Holy Ghost (Rom. xiv. 17.) The Holy Ghost was the fountain of a great joy to Paul. (1 Thess. i. 6.) He warns against grieving the Spirit (Eph. iv. 30); against quenching the Spirit. (1 Thess. v. 19.) He enjoins "praying at all seasons in the Spirit" (Eph. vi. 18); and is sure of the presence of the Spirit praying in and with believers (Rom. viii. 26, 27), "helping our infirmity."

The Spirit guided and confirmed his teaching. The Spirit spoke expressly of the future. (1 Tim. iv. 1.) The Spirit unravelled mysteries. (Eph. iii. 5.) And by the Spirit he saw and knew what without the Spirit men miss and deny. The Spirit saved him from

"The sense that every struggle brings defeat  
Because Fate holds no prize to crown success  
That all the oracles are dumb or cheat  
Because they have no secret to express  
That none can pierce the great dark veil uncertain  
Because there is no light beyond the curtain  
But all is vanity and nothingness."

Paul held no such view of the unseen. It was to him the enduringly real. Out of it the Spirit of God was ever speaking to him. "This is my judgment," Paul could say, "and I think that I also have the Spirit of God." (1 Cor. vii. 40.) He prized above all else the gifts of the Spirit

(Rom. i. 11; 1 Cor. xii. 1, xiv. 1, 12), and watched with interest the Spirit's diverse and affluent distribution. (1 Cor. xii. 4-11.) He saw in the Spirit the inspiration of all faith and confession, and trusted Him. (1 Cor. xii. 3.) And in the Spirit he found the unity of the Church, "One body, one Spirit." (Eph. iv. 4.) And craved for the Church the unity of the Spirit. (Eph. iv. 3; compare Phil. i. 27.) Yes, in the Spirit he saw even the unity of mankind, alien and Jew (Eph. ii. 8), and waiting through the Spirit for the hope of righteousness in himself (Gal. v. 5); he saw in Him also, "the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord: in whom ye also are builded together for a habitation of God in the Spirit." (Eph. ii. 19-22.)

Life to Paul was rich in the presence of the Spirit of God. It was to him no vain thing, no undirected thing, no lordless thing. It was a thrill with divine meaning.

"Call ye life lonely? Oh, the myriad sounds  
Which haunt it, proving how the outer bounds  
Join with eternity where God abounds!"

Yes, but to Paul He abounds also in time.  
Life is spirit. True life is the Holy Spirit.

PAUL'S OPINION OF HIMSELF





## IV

### PAUL'S OPINION OF HIMSELF

THERE is a frank ingenuousness and childlikeness about Paul's disclosures of himself, which commands confidence and wins love. He was such a human man, so rich in human emotions, sincere and cordial, that he touches us as the highly veneered, seclusive, self-suppressing characters never do. Paul speaks right out about his own thoughts, failings, and successes. He lays bare his inner life. All his preaching was of that experimental sort, illustrated by his own strivings, which many preachers nowadays deprecate and avoid. And yet, when the experience is there, how can it be concealed?

1. Paul's confidence in his own integrity was absolute. Ritschl has spoken of this—"the consciousness of moral integrity that characterizes Paul's Christian experience." We see this in his accounts of his conversion. (Acts xxii. 1, 2, xxvi. 2-23.) He was so perfectly sincere, that he never thought that the Christians would distrust him when he assayed to join himself to them. (Acts ix. 26.) He assured Timothy that he had served God from his forefathers in a pure conscience (2 Tim. i. 3), and declared that he "exercised himself to have a conscience void of offence toward God and men always." (Acts xxiv. 16; compare 1 Tim. i. 19; 2 Cor. iv. 2.) He affirms that the testimony of his conscience is that he had behaved himself "in lowliness and sincerity of God" (2 Cor. i. 12), "holily, right-

ously and unblamably." (1 Thess. ii. 10.) He was sure of his own absolute constancy, and appealed to all his conduct as a proof of his service of the Lord in all lowliness of mind. (Acts xx. 18.) And it was not in detached particular acts only that he was sure he was displaying his obedience to God. "Faith is not very plainly evidenced in just one act. Impulse can manage that. Emotional excitement can sustain that. Faith is best seen in a series of acts, a long continued series; faith is best seen in a whole life." (Tuck, *Revelation by Character*, p. 25.) And Paul held that his whole life had been earnest and conscientious even before he came under the sway of the Christian spirit and ideals of faith, no less than after he felt their power and was transformed by their beauty.

2. His fearlessness before God. On the Damascus road he was unafraid, and answered, without shrinking, the voice of the Lord. He told the Council, after his arrest, "Brethren, I have lived before God in all good conscience until this day." (Acts xxiii. 1.) He did not shrink from God's scrutinies. "God is my witness" (Rom. i. 9); "I call God for a witness upon my soul." (2 Cor. i. 23.) His conscience bore witness with him in the Holy Ghost. (Rom. ix. 1, 2.) He spoke in Christ as though he stood in God's presence. (2 Cor. xii. 19.) He was sure of his divine calling and conversion, and of his Master. (1 Thess. ii. 4.) He was sure God would testify of his holy life. (1 Thess. ii. 10.) And he enjoined Timothy also to give heed to present himself approved unto God, without fear or shame. (2 Tim. ii. 15.)

3. His confidence in God's power in him, and upon him. He had no doubt of his ability to give spiritual help and blessing, or to accomplish

the divine work. He never hesitated because he had no message, or feared he could not do the work. (Rom. i. 9-13.) "I know I shall come in the fullness of the blessing of Christ." (Rom. xv. 19. Compare 2 Cor. i. 15.) He was full of resource. The story of his shipwreck illustrates that. And he was sure of the miraculous help of God, and dealt in the judgments of God. (Acts xiii. 10, 11.) Temptation bit him, but he was sure it could not defeat him. (1 Cor. x. 13.) His gospel was full of the Spirit's power. (1 Thess. i. 5.) His message was, he knew, the message of God, and not the word of a man. (1 Thess. ii. 13.) He was sure of his inspiration, and dared even to say that the ability to appreciate the divinity of his message was the test of a man's spiritual capacity. (1 Cor. xiv. 37, 38.) The consequence was that he spoke with bold and conclusive authority. (1 Cor. xi. 2, 34.) God's special grace had been given to him. (Rom. xii. 3.) What was this special grace? (Eph. iii. 8-13.) He was the last witness of the resurrection. "I saw; I know," he said. (1 Cor. xv. 8.) He was the earthen vessel of God's power. (2 Cor. iv. 7-15.) He liked this image of the vessel made, shaped, used by the potter. (Rom. ix. 21; 2 Tim. ii. 20, 21.) And he made his own all the confidence and freedom resident in this metaphor. He could sing with Rabbi Ben Ezra:

"Look not thou down but up!

To uses of a cup,

The festal board, lamp's flash and trumpet's peal,

The new wine's foaming flow,

The Master's lips aglow!

Thou, heaven's consummate cup, what needst thou with  
earth's wheel?"

4. "Imitate me." He is a rare man who

dare say this. No one of us ever met him. Paul is the only apostle who says it, and he says it boldly and repeatedly. "I gave you an example," he told the elders of Ephesus. (Acts xx. 35.) "Be ye imitators of me," he wrote to the Corinthians. (1 Cor. iv. 16; compare Phil. iii. 17.) His own life he held up as a pattern in the matter of struggle and conflict (Phil. i. 30), of conduct (Phil. iv. 9), of self-respecting toil. (2 Thess. iii. 7-9.) He commends Timothy for following his "teaching, conduct, purpose, faith, long-suffering, love, patience, persecutions, sufferings." He commands both Timothy and Titus to be examples also "in word, in manner of life, in love, in faith, in purity" (1 Tim. iv. 12); of good works, uncorruptness, gravity, sound speech. (Titus ii. 7, 8.) Yet there was no pride here. That was overcome by grace. It was Christ in Paul who was to be imitated. What was done by him Christ wrought. (Rom. xv. 18.) The believers were to imitate him even as he was an imitator of Christ. (1 Cor. xi. 1; 1 Thess. i. 6.) And his face in the flesh was worth seeing only as a mirror reflecting Christ. (Col. ii. 1-3.) There was no weak conceit in this. (1 Tim. i. 15.) It was Christ in Paul whom he was exalting, not himself. And he was what he was only as Christ's representative. (Gal. ii. 20.)

"Once for the least of children of Manasses  
 God had a message and a deed to do,  
 Wherefore the welcome that all speech surpasses  
 Called him and hailed him greater than he knew.

"Asked him no more, but followed him and found him,  
 Filled him with valor, slung him with a sword  
 Bade him go on until the tribes around him  
 Mingled his name with naming of the Lord.

\* \* \* \* \*

"So with the Lord; He takes and He refuses,  
Finds Him ambassadors whom men deny,  
Wise ones nor mighty for His saints He chooses  
No, such as John, or Gideon or I.

\* \* \* \* \*

"Ay, for this Paul, a scorn and a despising  
Weak as you know him and the wretch you see,—  
Even in these eyes shall ye behold Him rising,  
Strength in infirmities and Christ in me."

5. His sense of divine mission. "I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth." (1 Tim. ii. 7.) His Epistles are opened with such assertions: "Paul, an apostle of Jesus Christ through the will of God" (2 Cor. i. 1); "Paul, an apostle of Christ Jesus according to the commandment of God, our Saviour." (1 Tim. i. 1.) The boldest statement of his mission is in Gal. i. 15, 16. On a divine errand, of course, he was entrusted with a divine word (Titus i. 3), was an ambassador of Christ. (2 Cor. v. 29.) What wonder that a man so possessed with the sense of divine commission should have secrets with God. (2 Cor. xii. 2-4.)

6. His sincerity. He prayed for the sincerity of others (Phil. i. 10), using a splendid word which means "that which being viewed in the sunshine is found clear and pure." Peter uses the same word once. (2 Pet. ii. 1.) Paul applies this word to himself, too. "We are not as the many," he says, "who deal with the word of God as hucksters who adulterate their goods, but we are above board, out in the sunlight. We speak of sincerity; yes, as of God, in the sight of God, speak we in Christ." (2 Cor. ii. 14-17.) He scorned "the hidden things of shame," and craftiness, and deceitful statement, and, by the manifestation of the truth, setting it out in the

broad day, commended himself to every man's conscience in the sight of God. (2 Cor. iv. 1-6.) So he used God's word without flattery (1 Thess. ii. 1-6), and he told men the truth without fear. (Gal. iv. 16-18.)

7. And yet, while sure of his integrity, Paul's very sincerity makes him frank almost to the point of excessive self-disclosure about his early and later shortcomings. He numbered himself among those who "aforetime were foolish, disobedient, deceived, seeking divers lusts and pleasures, living in malice and envy, hateful, hating one another." (Titus iii. 3.) "I was before a blasphemer and a persecutor and injurious, the chief of sinners." (1 Tim. i. 12-17.) He had lived "in all good conscience," even in blasphemy and sin. Something more is required of a man than living "in all good conscience." He must not only live up to his moral judgments; his moral judgments must be right.

Paul was sensible, too, of the difficulties of making his message clear, of doing his full duty and of persuading others of that which he saw so clearly himself. (Col. iv. 3, 4; Gal. iv. 19, 20.) And yet he holds that if his gospel is not understood it is not his fault. (2 Cor. iv. 3, ii. 15, 16.)

8. His boastings. He was not a whit behind the chiefest apostles, he claimed. (2 Cor. xi. 5.) Though he might be rude in speech he was not in knowledge. (2 Cor. xi. 6.) He had a self-respecting spirit of self-support to which he appealed. 2 Cor. xi. 8, 9,—“I have kept myself from being burdensome, and so will I keep myself.” He was of family position and lineage of which he was not ashamed. (2 Cor. xi. 21, 22.) Read carefully the following list of his endurances and sacrifices. (2 Cor. xi. 23-33.) He was forced to such statements as these in self-defence.



The new Christians then, as now, had short memories, and soon slipped away from the zealous love and the simple words of the apostle. And yet this boasting was distasteful to him, and he constantly apologized for it, showing his dislike of it. "I speak as one beside myself," he says. "If I must needs glory I will glory of the things that concern my weakness. I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord, and glory on behalf of the man who has had these." (2 Cor. xii. 1-10.) How far all this boasting was from pride or elation or self-indulgence is shown by his closing words: "I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake." All this experience he made the basis of the most earnest exhortation (2 Cor. vi. 1-10), and drew from it, from his hardships, his patience, his firmness, his kindness, his unfeigned love, an unanswerable argument in commendation of his mission, and his message, and his Master.

Such was the peace given him that he rejoiced in his sufferings, as well as took pleasure in them, and conceived of them as somehow fulfilling the incomplete afflictions of Christ. (Col. i. 24.) He spoke of suffering as a privilege granted to Christians of the same sort as belief. (Phil. i. 29.) Suffering and shameful treatment only made him wax the more bold in God to speak the gospel in much conflict. (1 Thess. ii. 2.)

His last letters to Timothy, written out of hardship and imprisonment, are naturally full of such allusions as these. (2 Tim. i. 8, 16, ii. 9, iii. 10-12, iv. 5.) There is no boasting now, nor any need of any. The old warrior's scars were too many, and too evident—"Yea," he exclaimed bravely, but solemnly, "and all that would live godly in

Christ Jesus shall suffer persecution." (2 Tim. iii. 12.)

Boasting was contrary to his nature. "Although Paul endeavored to please all in the Lord," as Thomas à Kempis writes, "and made himself all things unto all men, yet with him it was a very small thing that he should be judged of man's judgment. He did for the edification and salvation of others what lay in him, and as much as he was able; yet could he not hinder but that he was sometimes judged and despised by others. Therefore he committed all to God who knew all: and with patience and humility he defended himself against unjust tongues, and against such as thought vanities and lies, and spoke boastfully whatever they listed. Sometimes notwithstanding he made answer, lest the weak should be offended by his silence." (*Imitation*, Third Book, xxxvi.) He spoke of his own endurances and pains, not to exalt himself, but to vindicate his gospel, and to free himself from the irritating and weakening trivialities which occupied small men. "Far be it from me to glory," he exclaimed, "save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. . . . From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus." (Gal. vi. 14, 17.) And hungry, and wet, and weary, and sore, though he often was, he was merrily content. "I have learned the secret of content," he said. (Phil. iv. 11-13.)

And no one knew better than Paul, that great as he was, he had not yet attained. "I am not perfected yet," he said, "but I press on. Let all of us who are perfect do this." As Bengel remarks, "The *perfect* and the *perfected* are different; the former is equipped for the race, the



latter is close on the prize." In such zeal for the race and the goal, he challenged the Philippians to imitate him. He was running himself. He had not finished yet, but he was honest, and he was working toward the goal. (Phil. iii. 12-16.)

And with all his boasting he was lowly and meek. Note the pathetic words in 1 Cor. iv. 10-13: "We are made as the refuse and offscouring of all things." Humility, not pride, was his spirit. (2 Cor. xii. 6; Phil. ii. 3, 4.) And observe his admiration for the lowliness and humiliation of Jesus. (2 Cor. x. 1; Phil. ii. 5-11.)

9. The ground of Paul's confidence in himself was not in himself, but in God. "Our sufficiency is from God." (2 Cor. iii. 4-6.) He was preaching not himself, but Christ. (2 Cor. iv. 5.) He states at length his position, his confidence in the weapons of the Spirit, and opens up his inner spirit and purposes fully in 2 Cor. x. He explains that he does not use fleshly weapons, verses 2-5; that he belongs to Christ, verse 7; he makes no comparison of himself with others, verse 12; he has borne spiritual fruits, verses 14, 15; he is reaching out with real missionary longing, verse 16; however he may commend himself, he says, the only commendation that is worth anything is the Lord's, verse 18. (Compare 1 Cor. iv. 1-5.) He was bold, but he was bold in God. (1 Thess. ii. 2.)

10. There is a large field for study in Paul's various self-vindications, and his arguments and entreaties are full of personal allusion and appeal. He appeals to the fruits of his work (1 Cor. ix. 2); to the significance of his own surrender of his right to marry, and to live of the gospel. (1 Cor. ix. 5, 14.) He preaches, he says, not professionally, but because of a divine constraint, that is as a wail of woe in his soul, if he keeps silence.

(1 Cor. ix. 16.) Notice here his wise distinction between gratuitous service and the service of divine stewardship and constraint. (1 Cor. ix. 17, 18.) If he preached at his own will, he might as a reward charge for it. Because he preaches at the will of God, his reward is that he may do it for nothing. He rejoices in his adaptation to all classes. (1 Cor. ix. 19-22.) He claims to do everything for the gospel's sake. (1 Cor. ix. 23.) And he is confident in his own perfect consistency and openness, his freedom from all fickleness, wavering, and deceit. (2 Cor. i. 15-22.) Whatever else may be said of Paul, this may be safely said: His speech was the speech of a man.

11. Now and then Paul lifts the veil higher and shows us the inner self-discipline. He waged a war with his body (1 Cor. ix. 24-27), and a war with his thoughts. (2 Cor. x. 5.) He brought both under and gave them into captivity to Christ. And doubtless his paternal counsel to Timothy was but the story of his own moral self-education. (1 Tim. iv. 6-16.) But his life was no mere ethical struggle to realize high principle in conduct. It was a passion for Christ. He will tolerate no indifference to Him. "If any man loveth not the Lord, let him be anathema" (1 Cor. xvi. 22); and he himself lived in the presence of Christ, and there toiled and forgave, fought and rested at last. (2 Cor. ii. 10.)

PAUL'S MOTIVES, AIMS AND METHODS



## V

### PAUL'S MOTIVES, AIMS, AND METHODS

#### I. *His motives.*

HERE was a mighty man working intensely, scorning petty hardships, and perils that were not petty, surrendering a position of great influence among his own people to become a wanderer over the face of the earth, losing, perhaps, his inheritance and his home through the change in his opinions and course of life, made, as he said, "as the refuse and offscouring of the world," but keeping his repose of spirit, growing humbler as he rose higher, and looking upon men not with scorn, but only with increasing tenderness. What were the motives under and behind this life?

1. There was first of all in his soul a thorough conviction of the true Messiahship of Jesus. As a simple, intellectual conviction this was solid and impregnable. "God according to promise hath brought unto Israel a Saviour, Jesus. . . . And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that He raised up Jesus; as also it is written in the second Psalm, 'Thou art My Son, this day have I begotten Thee.'" (Acts xiii. 23, 33.) And this conviction, born in the blinding vision on the Damascus road, was deepened and confirmed by Paul's own deliverance by Jesus from the mass of soul-stifling and distracting difficulties, with which he struggled under the law. "By him," he assured the people

of Antioch of Pisidia, "every one that believeth is justified from all things, from which ye could not be justified by the law of Moses." (Acts xiii. 39.) The burden which Jesus had lifted from his own heart left it so light, and yet so heavy with joyous obligation, that he could not refrain from preaching that same Jesus to all heavy spirits.

2. He worked with the sense of an inworking God. The signs and wonders of which he and Barnabas had been the agents, were not theirs. "God had wrought them among the Gentiles." (Acts xv. 4, 12.) He was only an ambassador for God. (2 Cor. v. 20.) God was all with Paul. In His work in His world Paul was only an agent of His. What stronger motive could there be than to be an instrument of God? (2 Cor. v. 18, 19.)

3. The constraint of love. Christ's love held him fast. (2 Cor. v. 13-17.) The word here translated constrain means "to press on every side," as in Luke viii. 45, xix. 43; "to hold fast as a prisoner," as in Luke xxii. 63; "to be holden with," or "afflicted with," as in sickness (Matt. iv. 24), or a fever. (Luke iv. 38.) It is the word used by Jesus in Luke xii. 50: "How am I straitened till it be accomplished!" and by Paul in Phil. i. 23: "I am in a strait betwixt the two." It was the strongest word he knew. Christ's love held him fast, as a besieging army about a city. It filled him as a fever. It straitened him. All else than Christ and His love was but dross. (Phil. iii. 7-11.)

And the love of souls was joined to the love of Christ. (Rom. x. 1.) As the passion for Christ's love for him held him fast and enthralled him, so his love for souls bound him in a divine constraint of pity and desire. In

one of his most solemn passages he declares: "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake." (Rom. ix. 1-3.) Paul was ever in an agony of desire for souls. This was his constant cry:

" Oft, when the Word is on me to deliver,  
Lifts the illusion and the truth lies bare,  
Desert or throng, the city or the river,  
Melts in a lucid paradise of air.

" Only like souls I see the folk thereunder,  
Bound who should conquer, slaves who should be  
kings.  
Hearing their one hope with an empty wonder,  
Sadly contented in a show of things.

" Then, with a rush the intolerable craving  
Shivers throughout me like a trumpet call,  
Oh, to save these, to perish for their saving,  
Die for their life, be offered for them all!"

4. He belonged to Christ. He was not his own. He called himself the bondsman of Christ. (Rom. i. 1; Gal. i. 10; Phil. i. 1; 2 Tim. ii. 24; Titus i. 1.) He remembered that Jesus in His lowliness had become a bondservant (Phil. ii. 7), and he was the readier to serve the Divine Servant who had served him, who, as he said, "had died for us that, whether we wake or sleep, we should live together with Him." (1 Thess. v. 10.) He denied that any man owned himself. (1 Cor. vi. 19, 20.) Christ owned every man. (1 Cor. iii. 23.) And He owned no man more than He owned Paul. 2 Cor. x. 7,— "If any man trusteth to himself that he is Christ's, let

him consider this again with himself, that, even as he is Christ's, so also are we."

5. The example of Christ. In urging the Corinthians to give generously toward the fund he was raising for the poor saints at Jerusalem, he appeals with a wise skillfulness to the example of Jesus. "See that ye abound in this grace also. . . . For ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich." (2 Cor. viii. 9.) Again, he entreats the Corinthians "by the meekness and gentleness of Christ." (2 Cor. x. 1.) And describing the lowliness of Christ, he says to the Philippians, "Have this mind in you, which was also in Christ Jesus." (Phil. ii. 5.) He had the Lord always before his face, and His life was the beautiful life which Paul desired to imitate.

6. The terror of the Lord. (2 Cor. v. 11.) Paul knew the horrors of sin, and its great and coming doom. (2 Thess. i. 7-9.) He believed in the judgment of sin. (Rom. ii. 1-16.)

"The Moving Finger writes; and having writ,  
 Moves on: nor all thy Piety nor wit  
 Shall lure it back to cancel half a Line  
 Nor all thy Tears wash out a Word of it."

Reckonest thou, "O man," he asks, "that thou shalt escape the judgment of God?" And he warns them of the certain coming of "the day when God shall judge the secrets of men, according to my gospel by Jesus Christ." And God was to him not "a god of infinite good nature," but a God of love and righteousness, Who "cannot look on sin with any degree of allowance," but must burn it out of His universe. Knowing all this, "the terror of the Lord," he persuaded



men. There is a wrath of God. (John iii. 36; Rom. i. 18.) He warned men to flee from it to the holy love of God. And he made appeal to the Judgment always in the tones of the Saviour's mercy. (1 Tim. i. 15; Rom. vi. 23.)

"Thunder the message that to me Thou gavest  
Writ with the lightning in the skies it ran;  
Shepherd of souls! it is not thus Thou savest;  
Nay, but with sorrows of the Son of Man."

7. Paul was moved, too, by his own anticipation of divine judgment. He would himself be saved, he knew, through the mercy of Christ; but he knew, also, that his work would be tested as by fire, and the life that he had lived be shown as a wreck and failure, or as a success, to endure as gold forever. "We must all," he wrote, "be made manifest before the judgment seat of Christ, that each one may receive the things done in the body." (2 Cor. v. 10.) Jesus Christ was the only possible foundation, but men could build on Him hay or precious stones. The fire of judgment would determine which. (1 Cor. iii. 11-15.) He was moved himself by the great ambition to build on Christ a lasting building of gold and silver and precious stones, which would endure the fire. The reward obtainable in that day Paul desired, and he endured all things that he and others might, though they died with Christ, also live with Him, and if they endured, reign with Him. (2 Tim. ii. 10-13, iv. 8.)

8. Paul saw the contrast between the eternal and the unenduring. He beheld the old "ministration of condemnation," the "ministration of death," as he called the Old Dispensation, passing away, and a more glorious one coming. And every day he saw the immortal and the fleeting in sharp distinction. "We look not at the things

which are seen, temporal, but at the things which are not seen, eternal." (2 Cor. iv. 16-18.) And this was very practical with him. He fixed his own gaze on the eternities, and was unmoved by the trifling hours. "The time is short. . . . For the fashion of this world passeth away. I would have you to be free from cares." (1 Cor. vii. 29 ff.) His expectation of the eternal future was ever present with him. It was made personal and living by his hope of Christ's return. This hope was a real motive to him. He desired it. (2 Cor. v. 1-4; 1 Cor. xv. 51, ff.) He looked for it. (Phil. iii. 20, 21; Titus ii. 13.) He loved it. (2 Tim. iv. 8.) He used it as a motive to vigilance (1 Thess. v. 4-6); to steadfastness and unblamableness (1 Thess. v. 23, iii. 13); to the winning of souls (1 Thess. ii. 19); to charitableness of judgment (1 Cor. iv. 5); to purity (Col. iii. 4, 5); to patient suffering until He brings deliverance and rest (2 Thess. i. 7); to faithfulness and bravery in service. (2 Tim. iv. 1, 2.)

Paul longed for the Lord's return. Bruce is sure that he "expected it in his lifetime." He certainly wished for it before he died, and his daily watching, and his eager love, were sweet and powerful motives to tenderness, to holiness, to faithfulness, to a noble liberty of heart.

## II. *His aims.*

1. To turn men to God. "We bring you good tidings," he and Barnabas said to the people at Lystra, "that ye should turn from these vain things unto the living God." (Acts xiv. 15.) He rejoiced that this had been the result of his work among the Thessalonians. They had "turned to God from idols to serve a living and true God—to wait for His Son from heaven." (1

Thess. i. 9, 10.) It was not enough that individuals thus turned from darkness to light. His aim embraced more than this. His turning of individuals was with a view to the kingdom which he was ever preaching. (Acts xx. 25.) The turning of individuals involved an overturning of the world. (Acts xvii. 6, 7.) Naturally such an aim as this, expressed as Paul would of necessity express it, was misunderstood by the Jews. "We have found this man a pestilent fellow," they declared, "and a mover of insurrection among the Jews throughout the world, and a ring-leader of the sect of the Nazarenes, who moreover assayed to profane the temple." (Acts xxiv. 5-9.) "This is the man that teacheth all men everywhere against the people, and the law, and this place." (Acts xxi. 28.) Paul, on the other hand, believed that he was breaking no law of the Jews, nor sinning against the temple or Caesar. (Acts xxv. 8.) Against Gentile idolatry he must have seemed an iconoclast as implacable as was Mohammed. (Acts. xix. 26, 27.)

2. To give new life. He turned away from the Jews because they judged themselves unworthy of eternal life. (Acts xiii. 46, 47.) And this life was in the gospel, through repentance toward God and faith toward our Lord Jesus Christ. (Acts. xx. 20, 21.) Of his course and mission he wrote, "We are a sweet savor of Christ unto God to them that are saved, and in them that are perishing: to the one a savor from death unto death; and to the other a savor from life unto life." (2 Cor. ii. 15, 16.) He held forth the word of life. (Phil. ii. 16.) And he desired men to lay hold on life. (1 Tim. vi. 12, 19.) Life was a word used more frequently by John, but often used by Paul. (Rom. ii. 7, v. 18, 21, vi. 4, 22, 23, viii. 2, 6, 10, xi. 15;

2 Cor. iv. 10, 11; Gal. vi. 8; Eph. iv. 18; Col. iii. 4.)

3. To deliver the word of God. The ministry which he had received from the Lord Jesus was to testify the gospel of the grace of God. (Acts xx. 24.) He shrank not from declaring the whole counsel of God. (Acts. xx. 27.) Why should he shrink? Nowadays men escape from such shrinking by denying the truth of the things from which Paul shrank not but faithfully accepted and declared. He did not handle the word of God deceitfully. (2 Cor. iv. 2.)

“Not in soft speech is told the earthly story,  
Love of all loves! that showed Thee for an hour,  
Shame was Thy kingdom and reproach thy glory,  
Death Thine eternity, the cross Thy power.”

Those who heard him heard the word of God. (Acts xiii. 7, 46, xvi. 32, xviii. 11, xix. 10.) And he rejoiced if even his bonds encouraged men to speak the word of God. (Phil. i. 14.)

4. To preach Christ. “We preach Christ,” he said. (1 Cor. i. 23; 2 Cor. i. 19, iv. 5). “We preach Christ that we may present every man perfect in Christ.” (Col. i. 28.) His aim was not mere verbal proclamation, though he strove to spread as far and as fast as possible the knowledge of the gospel. He wanted to save men. That was the end of his preaching. (1 Thess. ii. 16.) He wanted to lead them to holy lives, “testifying to the end that ye should walk worthily of God, who calleth you unto His own kingdom and glory.” (1 Thess. ii. 12.) Paul was preëminently a preacher of the gospel. He made it his aim to preach the gospel where Christ was not known. (Rom. xv. 20.) And the gospel was on his lips ever. (Rom. i. 15; 1 Cor. i. 17.) “Woe is unto me,” he said, “if I preach

not the gospel." (1 Cor. ix. 16.) He wanted to get on with it to regions beyond. (2 Cor. x. 16.) And he could tolerate no other gospel than Christ. (Gal. i. 8, 9.) He was jealous for Christ, as he wrote to the Corinthians. "I am jealous over you with a godly jealousy, for I espoused you to one husband, that I might present you as a pure virgin to Christ." (2 Cor. xi. 2.) And he joyed in the thrill of power he felt as he proclaimed Christ to men and saw Christ save. (1 Cor. ii. 4.)

"Then I preached Christ: and when she heard the story,—

Oh, is such triumph possible to men?  
Hardly, my King, had I beheld Thy glory,  
Hardly had known Thine excellence till then.

"Thou in one fold the afraid and the forsaken,—  
Thou with one shepherding canst soothe and save;  
Speak but the word! the Evangel shall awaken  
Life in the lost, the hero in the slave."

5. To please Christ. "We also make it our aim to be well pleasing unto Him." (2 Cor. v. 9.) He was anxious that others should please Jesus and let nothing deter them. (1 Cor. viii. 32, 33.) And doubtless the sense of how he must have displeased Jesus in those days when he persecuted His little ones humbled him sorely, and made him anxious not to grieve Him more. And even in his new life he was sensible of often hurting Christ, and on that account the more he desired to please Him perfectly, and in his very failures to be lifted up to new and sweeter service. He longed to please Him even when in his failing he knew he could not be pleasing Him.

"Also I ask, but ever from the praying  
Shrinks my soul backward, eager and afraid,  
Point me the sum and shame of my betraying,  
Show me, O Love, Thy wounds which I have made!

- "Yes, Thou forgivest, but with all forgiving  
Canst not renew mine innocence again :  
Make Thou, O Christ, a dying of my living,  
Purge from the sin but never from the pain.
- "So shall all speech of now and of to-morrow,  
All He hath shown me or shall show me yet,  
Spring from an infinite and tender sorrow,  
Burst from a burning passion of regret.
- "Standing afar I summon you anigh Him,  
Yea, to the multitudes I call and say,  
'This is my King! I preach and I deny Him,  
Christ! Whom I crucify anew to-day.'"

### III. *His methods.*

Paul's manhood was more than his method. He was primarily a persuader of men, a moulder of life. This work preceded with him the organization of institutions. He had been a Christian worker for years before the first missionary journey which shows his organizing capacity. On that tour he came back over his ground, tying up his work, and assuring it such permanence as depended not on the Spirit of God only, but on wise human adjustment. Roughly, we may speak of Paul's methods then under two classes, (1) methods of influence and persuasion, (2) methods of institutional organization, leaving his missionary policies and methods to be discussed later.

#### 1. Methods of influence and persuasion.

His range here was pretty broad. He was an illustration of his own advice, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and teaching." (2 Tim. iv. 2.) He overflowed with pathetic appeal and entreaty. (Gal. iv. 20.) The hardest work in the world, personal spiritual influence, he was doing all the time with an anguish of sympathy and longing.



- "Oh could I tell ye surely would believe it!  
Oh could I only say what I have seen!  
How should I tell or how can you receive it,  
How till He bringeth you where I have been?
- "Therefore, O Lord, I will not fail nor falter  
Nay but I ask it, nay but I desire  
Lay on my lips Thine embers of the altar  
Seal with the sting and furnish with the fire;
- "Give me a voice, a cry and a complaining,—  
Oh let my sound be stormy in their ears!  
Throat that would shout but cannot stay for straining  
Eyes that would weep but cannot wait for tears.
- "Quick in a moment, infinite forever,  
Send an arousal better than I pray,  
Give me a grace upon the faint endeavor,  
Souls for my hire and Pentecost to-day!"

(1.) He convinced men by proof. He knew the terror of the law, and he held the threats of God. He loved men and he strove to move them by tenderness. He saw great and unspeakable visions by which he sought to lure men. But first of all and with all he offered men proof. He sought to convince reason. He confounded the Jews who lived at Damascus "proving that this is the Christ." (Acts ix. 22.) And at Thessalonica, "as his custom was, he went in unto the Jews, and for three Sabbath days reasoned with them from the Scriptures, opening and alleging that this Jesus whom, said he, I proclaim unto you, is the Christ. And some of them were persuaded." (Acts xvii. 2, 4.) Paul was a man of argument. (Acts xiii. 45, xv. 2.) He had thought out his case and was prepared for all comers. He was prepared to vindicate his faith as reasonable. Here was a true rationalism; for even faith must secure itself by convincing reason of its right to be. And Paul was a constant and superb reasoner. At Athens "he reasoned in the

synagogue with the Jews and the devout persons, and in the market-place every day with them that met with him." (Acts xvii. 17.) "And at Corinth he reasoned in the synagogue every Sabbath and persuaded Jews and Greeks." (Acts xviii. 4; compare Acts xix. 8.) And observe his tremendous power as shown in his defence before Agrippa, which he turned into a personal persuasion of the king himself (Acts xxvi. 24-29), and in his argument before Felix when "as he reasoned" Felix was terrified. (Acts xxiv. 25.) And all his argument had a moral aim. He reasoned to the end of redemption in character. "The most approved teachers of wisdom, in a human way," says Leighton in one of the aphorisms of Coleridge's *Aids to Reflection*, "have required of their scholars, that to the end their minds might be capable of it, they should be purified from vice and wickedness. And it was Socrates' custom, when any one asked him a question, seeking to be informed by him, before he would answer them, he asked them concerning their own qualities and course of life." Paul's whole purpose was thus practical and moral. A system of reasoned opinion perfected simply for its logical consistency would have seemed worthless to him. He was a theologian to the end of practical renovation of life, not to the end of intellectual satisfaction.

(2.) Preaching. This was his incessant occupation. Immediately after his conversion he began, and when driven from Damascus to Jerusalem he preached boldly there. (Acts ix. 28, 29.) This was his means of making disciples. His constant work is told in these words, "And when they had preached the gospel to that city they made many disciples." (Acts xiv. 21.)



Paul uses two great words for his preaching, the one meaning, "to cry or proclaim as a herald" (1 Cor. i. 23; Gal. ii. 2), and the other "to tell good news." (Rom. i. 15, xv. 20.) He uses some other terms, too, but these are the main ones. God had called him to preach. (Gal. i. 16.) Grace was given him to preach. (Eph. iii. 8.) At Rome he was still giving his time to preaching. (Acts xxviii. 31.) It was for this that Christ had sent him. (1 Cor. i. 17.) It was "by the foolishness of preaching" that it pleased God to save those that believe. (1 Cor. i. 21.) He was the bearer of a message, "wherewith," as he said, "I was entrusted according to the commandment of God our Saviour." (Titus i. 3.) The Lord stood by him in Rome on his second imprisonment, to the end that through him "the message might be freely proclaimed and that all the Gentiles might hear." (2 Tim. iv. 17.)

This was Paul's chief method, talking. Preaching with him was not confined to formal public discourse. It was colloquial, spontaneous. Paul's kind of preaching is the kind every Christian is called to do, to talk to men in conversation and as every opportunity presents about Christ. Paul was interested in all men and all things, but ever with a view to bringing Christ to the former, and using the latter as avenues of approach to Jesus.

A specimen sermon in outline is presented in Acts xiii. 17-41. This was addressed to Jews in the synagogue at Antioch in Pisidia. He sketched the dealing of God with Israel from the days in Egypt, outlining the wilderness journeys, touching on the conquest of Canaan, the reign of the judges, Samuel the prophet, Saul, and David with interesting chronological references, then leaping to Jesus and the Baptist, the rejection and crucifixion of the Messiah, His resurrection

and the remission of sins, and liberty through Him. "Beware," he concluded, "lest despising and prejudice stifle faith." Such preaching yielded results. (Acts xiii. 42-45.) Paul would argue differently with us. He did argue differently with Gentiles. He preached to these Jews in the way he knew they would understand.

One sermon of Paul's to Gentiles is preserved in Acts xvii. Was it a success or a failure? Its catholicity, its quotation from Aratus, its liberality, its emphasis on the fatherhood of God, its tolerance, its description of God as overlooking some things—seem to have been gratifying to the Athenian audience. But "when they heard of the resurrection of the dead, some mocked: but others said, We will hear thee again concerning this." (Acts xvii. 32.) And some clave to Paul on account of that sermon and believed.

Sometimes he preached pretty long, and did not hold the interest of all. (Acts xx. 7-9.) But what a picture of real life, of human weariness, of love and kindness we have even here!

And Paul's preaching, like his argument, was practical. As Beyschlag says: "Strong as the theological elements are which his system contains, the practical and moral aim is always dominant; and so it is the speech, not of theology, but of religion which we hear, and we hear it with such power, fullness, and depth as, apart from Jesus' own preaching, was never heard in words before or afterward. . . . Paul in every tone utters the experience of salvation and of faith, of one praising and confessing, studying and fighting, reflecting and speculating." (*New Testament Theology*, Vol. II., p. 25.)

(3.) Teaching. Paul was not content with preaching as an occasional and stated thing. He tarried and taught. At Ephesus "he entered

into the synagogue and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. And when some were hardened and disobedient, he separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of three years, so that all they which dwelt in Asia heard the word of the Lord." (Acts xix. 8-10.) At Corinth he dwelt a year and a half "teaching the word of God among them." (Acts xviii. 11.) Three months he spent in Greece. (Acts xx. 3.) He had the habit of constant, systematic itineration. (Acts. xiv. 21-23, xv. 41, xviii. 18-23, xx. 2-13.) Paul's idea of preaching is indicated by his association of it with "admonishing and teaching." (Col. i. 28.) Nothing could well be freer or more real and living than this preaching and teaching in the early church. The whole function of public worship and teaching had not yet become absorbed into the minister or priest. Christian teaching was informal and colloquial as in some mission fields still. "As religious questions were put to him, or as the edifying conversation of members of the congregation turned the thought to a particular theme, the preacher entered into explanations and contemplations, dwelling more fully on one point and more briefly on another. A methodic development of his own course of thought could be brought out only so far as the characteristics of his hearers, and as the questions or objections raised by them made this possible. The preacher himself was only *one* of the speakers; even though he was the principal one. The others were the co-speakers, who prompted the chief speaker in his speaking, and who retained the right to interrupt him at any time. Even when the ministry was transferred to a designated class

of persons, this right of joining in conversation with the preacher was not wholly surrendered by the congregation." (*Paniel. Pragmat. Gesch. d. Christl. Beredsamkeit u. d. Homiletik*, p. 135, quoted in Trumbull's *Lectures on the Sunday-school*, p. 53 f.) This same liberty of colloquial instruction we see in the little company of Jesus. (John xiii. 36, xiv. 5, 8, 22.)

(4) Notice his wise habit of asking questions, to clinch his teaching, to answer objections, to clarify and vivify his arguments. Take the Epistle to the Romans alone, and study this habit there. (ii. 3, 4, 21-23, 26, 27, iii. 1, 3, 5-9, 27-29, 31, iv. 1, 3, 9, 10, vi. 1-3, 15, 21, vii. 1, 7, 13, 24, viii. 24, 31-36, ix. 14, 19-24, 30, 32, x. 6, 7, 14-16, 18, 19, xi. 1-3, 6, 12, 15, 24, xiii. 3, xiv. 4, 10.) We see this also in 1 Cor. ix.

(5) His conciliation and adaptation. He would not temporize or conceal or deceive, but he did not needlessly raise difficulties. (Acts xvi. 3.) This was not because Paul had no feeling. He became troubled just as missionaries and other Christians do now. (Acts xvi. 17, 18.) But he kept his cause above his feelings and adapted himself and his ways. "Though I was free from all men, I brought myself under bondage to all that I might gain the more. . . . I am become all things to all men, that I may by all means save some." (1 Cor. ix. 20-23.) In accordance with this conciliatory and adaptive attitude he went into synagogues constantly, and as a rule spoke so as not to provoke disagreement prematurely. I attended a synagogue service in Urumia, Persia, once during the Feast of Tabernacles. The Jews all listened respectfully to an old Nestorian Christian when he rose at the close of the service and tactfully preached the gospel to

them. It was so in Paul's day. At Antioch on the Sabbath, "after the reading of the law and the prophets the rulers of the synagogue sent unto them [Barnabas and Paul], saying, Brethren, if ye have any word of exhortation for the people, say on." Then Paul rose and tactfully spoke, addressing both the Jews and the God-fearing Gentiles who were present. (Acts xiii. 15, 16; compare Acts xvii. 2, xviii. 4, xix. 8.)

Yet though he was so adaptive Paul was perfectly self-respecting and independent. He would not become dependent on men for a livelihood. "I kept myself from being burdensome to you," he told the Corinthians, "and so will I keep myself." (2 Cor. xi. 9, xii. 13.) And this was typical of his inner dignity and self-dependence. It is here too often that the adaptive man slips. In his desire to comply with the standards of others he betrays his own.

(6) Miracles. "And God wrought special miracles by the hands of Paul." (Acts xix. 11.) Some of these are recorded. The blinding of Elymas led the proconsul at Paphos to believe. (Acts xiii. 11.) And Luke mentions the healing of Eutychus (Acts xx. 9, 10); the immunity of the poisonous serpent (Acts xviii. 3-6); the healing of Publius's father (Acts xxviii. 8-10). Part of the report Paul and Barnabas made at the Jerusalem Council was of the signs and wonders God had wrought through them. (Acts xv. 12.) But Paul placed the word of wisdom, the word of knowledge, faith and gifts of healing in advance of miracles in enumerating the manifestations of the Spirit. (1 Cor. xii. 10.) And in speaking of God's arrangement of authority and service in the Church, his list ran, "first, apostles, second, prophets, third, teachers, then miracles, then gifts of healing." (1 Cor. xii. 28.)

## 2. Methods of organization.

These can be studied more fully in connection with the missionary work of Paul and with his views of the Church and his services in the Church. Let us note here the simplicity of his institutions. He kept life and fellowship uppermost. (Acts xiv. 23.) Apparently he did not press for separate organization at first. He kept his disciples in the synagogue until they were forced out. Then "he separated the disciples" and continued daily discussion elsewhere, in Ephesus in the school of some friendly rhetorician. (Acts xix. 9.)

When he had organized his simple little congregations with elders representing the slight central authority which there was in them, he kept watch over them. He did not dominate them. "From the Pauline Epistles it is clear beyond a doubt that the Pauline churches managed their own affairs." (Lechler, *Apostolic and Post-Apostolic Times*, Vol. I. p. 169.) He kept in touch with them, however, and appealed to them when they went astray. His letters were written to his churches, and he carried them on his heart. (Acts xx. 17, 18.) The simplest official development, the completest liberty, and the warmest love, filial love on their part, paternal on his—this was Paul's method. Something of the loving confidence and sweet comradeship of these relations appears in the farewell meetings described in Acts xx. 36-38, xxi. 5, 6.

To harden and professionalize this work of Paul's, and to regard him as a vicegerent of Christ, "with absolute power to govern His Church," and ruling these little flocks with ecclesiastical authority is to read into the accounts of his life and his own letters what is not there. We see and feel instead only what Beyschlag calls



"the freedom, independence, and spontaneity of the Christian communities," and we can understand that to Paul "every special office in the Church of God goes back to the universal office, the universal priesthood and prophetic function of all believers." There is of course in Paul's bearing and teaching, "everywhere present, in the lofty and unwavering testimony, the sense of an authority which makes all things *sure*, and whenever occasions arise, as from Galatian perverseness or Corinthian disorder, it asserts its unhesitating and uncompromising claims." (Bernard, *Progress of Doctrine in the N. T.*, p. 160.) But this authority was moral, vital, not legal and mechanical. The Apostle Paul was a man, and he was doing living work. He was not an official playing with official statements or puppets, or forms. No one ever believed more in the Church than he, or ever did more for her, or more truly regarded her as a vital organism; his Church was the living bride of Christ.





HIS INTELLECTUAL CHARACTERISTICS  
AND SOME OF HIS LEADING OPINIONS



## VI

### HIS INTELLECTUAL CHARACTERISTICS AND SOME OF HIS LEADING OPINIONS

No attempt to discredit Paul's originality, his commanding comprehensiveness of mind, has yet succeeded. The hypothesis that he and the other apostles simply borrowed from the worship of Caesar universal terms and conceptions, and applied them to Jesus, is ludicrous. Neither Paul nor Christianity was cast in that mould. He had a great mind, and he was a great man. As Somerville says, "It is not only his amazing grasp of mind and capacity for dealing with principles of truth that strikes one. It is, above all, the fineness and delicacy of his spiritual touch, his power of concentration on the problems of religion and life, his vivid understanding of, and his sympathy with the conflict of humanity torn by the contending forces of good and evil; all this marked him out as preëminently fitted to discover for himself, and tell to others, what the living Christ is and can do as the Redeemer from sin and death, and all that hinders the perfection of man." (*St. Paul's Conception of Christianity*, p. 13.) Just how his mind expressed this in his preaching we may not fully know. Very little of his preaching is preserved. But we have in his letters full evidence of his mental power, and his methods of thought and persuasion. They show him, as Stalker says, to have been "the greatest thinker of his age, if not of any age, . . . producing writings which have ever since been among the mightiest intel-

lectual forces of the world, and are still growing in their influence." (*Life of St. Paul*, p. 105.) Of course he was concerned with the vastest things and that influenced both his thought and speech. As Austin Phelps said, "Great subjects insure solid thinking, solid thinking prompts a sensible style, an athletic style, on some themes a magnificent style, and on all themes a natural style." The substance of Paul's thought was life and his style was life.

### I. *His Mental Characteristics.*

1. His mind grasped the heart of things, and he spoke out the central truth. He was direct, incisive in his way of speech, with sharp and definite opinions, and ready reply to question or objection. "Sirs, what must I do to be saved?" the Philippian jailer asked. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.) Study in the Epistle to the Romans the keen responses to cavils and objections to his argument.

2 His quick-wittedness. He could see through a situation, and take advantage of its opportunities. When before the Council he saw that he could make no headway against united foes, he skillfully divided them, and made one party his advocates. So much so that they "stood up and strove, saying, We find no evil in this man." (Acts xxiii. 6-9.) His sincerity and goodness quickened his knowledge of men, and his ability to sway and use them. As R. W. Barbour, Drummond's friend, said, "'We shall meet where death shall not dissever.' I have just read these words at the head of one of Knox's letters. He had a way of writing something of that sort at the top of the page—a prayer, or a

promise—and, like everything he does, it is as full of beauty as meaning. His life is only another revelation of how rich their lives are made who are truly God's people—how thoughtful, and sympathetic, and suggestive. One learns on every page how real goodness deepens a man's humanity every way." (*Thoughts*, p. 115.) Goodness helps a man's understanding and his influence with men more than badness.

3 He was a man of acute perception, and the most clear and tactful statement. Scarcely a better illustration can be found than his answer before the governor at Cæsarea. (Acts xxiv. 10-21.) We see there Paul's courtesy, his urbanity, his canny, yet candid way of putting things, his quiet, composed reasoning, his neat reference to proper methods of procedure, his proper appeal to the worthier sympathies. The consequence was that Felix adjourned the case, and ordered the centurion in charge to let Paul have indulgence and the ministry of his friends.

4 But he was not cold, calculatingly intellectual. He was all intensity and zeal in his thought and utterance. Even his reasoning was hot and eager. (Rom. iii. 19-31.) And indeed, the whole of the Epistle to the Romans, argumentative and logical, is yet blazing with earnestness. And often in Paul's writings we find the cold process of proof grow too tedious and vexatious, and the living heart within burst out in some appeal that rushes past lead-heeled argument, and burns in the living hearts without. (Gal. iii. 1, iv. 19, 20.) Paul did not belong to that school, for whom the juices have gone out of life, leaving it, and all its concerns as dead as the powders and drugs in the apothecary's, and to be handled in the same dead, mechanical ways. Evil and falsehood were not matters of mental

notion to him to be academically condemned after cool analysis. He hated them. They took shape personally before him and called for personal assault. And so with truth and beauty. They were not æsthetic things to be mildly admired in abstraction. They too presented themselves to him vitally. "No one could know him even a little," said a friend of Thomas Arnold of Rugby, "and not be struck by his absolute wrestling with evil, and, with the feeling of God's help on his side, scorning as well as hating it. As he strove with evil, so he loved Christ and clung to Him as the one supreme object of thought, imagination and affection. He was Christian to the core, and it was the very ardency of his Christian interest that kindled his fierceness." This was Paul, too.

5 In his eagerness it sometimes happened that he tripped over his own speech, or even left one thing incompleted, that he might burst forth on the next, which could not wait longer. (Eph. iii. 1-7.) Notice the italicized words, and often sentences, which have been supplied in his Epistles to complete and clarify his thought (1 Cor. xv. 1, 2; Rom. v. 18; Eph. ii. 1; 2 Cor. viii. 10-15), and notice how he begins a sentence in one way, and ends in another, (Gal. ii. 6), and how often the great truths come crowding on one another. (Eph. ii. 1-10.)

6 He was so sincere and earnest himself, and valued spirit and reality so much above form and fiction, that he was unconcealedly vexed with sophistry, and wordy eloquence, and philosophy, and rhetoric. "Take heed," he warned the Colossians, "lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. ii. 8.) In his view, all the treasures of wisdom

and knowledge were hid in Christ, and he told the Colossians this, that no "one may delude you with persuasiveness of speech." (Col. ii. 3, 4.) He hinted at the reproach of a man's being a babe in mind, showing that it was not feebleness of intellect or of spiritual discernment that he approved. (1 Cor. iii. 1, xiv. 20.) In escaping meretricious culture, Paul did not err by depreciating culture that was true. He scorned the "ever learning and never learned" (2 Tim. iii. 7), and the instability of those who are "tossed to and fro, and carried about with every wind of doctrine." (Eph. iv. 14.) But he abominated also the "profane babblings of the knowledge that is falsely so called." (1 Tim. vi. 20.)

7. He knew the real thing, and kept it clear from all side issues. There was no time for profitless disputations, "foolish questionings and fightings about the law, unprofitable and vain." (Titus iii. 9.) The heart of matter, "the end of the charge, was love out of a pure heart, and a good conscience, and faith unfeigned." (1 Tim. i. 3-6.) And the older Paul grew the more emphatic he became on this point. "Charge them that they strive not about words. Shun profane babblings. Foolish and ignorant questionings refuse, knowing that they gender strifes." (2 Tim. ii. 14, 16, 23.) And he had a penetrating discernment of the tendencies, the implications that lurked in courses of action, and sharp courage in confronting them, a courage that made him fearless even of great persons. (Gal. ii. 11-14.)

8. There was nothing of cant or commonplace about Paul. He thought and spoke freshly and richly. He was not afraid of great sweeping statements. Some men's minds are arithmetical in their exactness, and so miss that greater region which lies beyond the line of mathematics. Paul

lived, and thought, and spoke among the liberties, the comprehensions. "I can do all things through Him that strengtheneth me." (Phil. iv. 13.) "Let each esteem other better than himself." (Phil. ii. 3.) There is a hyperbolic sweep about these sayings, which is yet the most sedate truth. Yet he kept his feet on the ground. He preferred to speak five intelligible and profitable words, rather than ten thousand in a tongue which no one would understand. (1 Cor. xiv. 19.) He was fond of paradoxes. (2 Cor. vi. 3-10.) And he used a most vivid style, full of catching phrases, quick turns of thought, rich and exalted suggestiveness. Mere rhetorical "persuasiveness of speech" (Col. ii. 4) he reprobated, but his speech was persuasive in a right sense. There was nothing dense or stupid about it.

9. His dialectic skill. Study in Romans his strong argumentative thought, and in Corinthians, his answers to various cavils, objections, and difficulties. Observe the naïve way he condemns the conceited intellectualism of the Corinthian church. "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ . . . for whereas there is among you jealousy, and strife, are ye not carnal, and walk after the manner of men?" (1 Cor. iii. 1-3; compare 1 Cor. i. 22-25, ii. 1-5.) He knew men, and how to turn from an argument on principle to some keen reference to personal character, which would require the disputant to re-examine the ground of his difficulty. (1 Cor. viii. 1-3.) "There is no evil," says Kant, "but the evil will." And while there is evil there, the fruits of the will challenge suspicion. Paul was not to be deceived into a divorce of a man's opinion from the man's self, and he deemed it fair in argument to produce in court the personal



characters which were back of the positions in issue. Sin, or moral error is more than an academic question, and more than mere intellectual notion enters. Chinese Gordon held that it was "evident that the root of sin is ignorance," but Paul knew that it had other roots, and he insisted on exposing these. So in Galatians, where he confronts the Judaizing apostasy, in Colossians and Ephesians, where the issue is over the Gnostic heresy, and in Corinthians where church irregularities stand in the foreground, he goes beyond opinion to character, which is rational and right. Men think as they think, and act as they act, because they are what they are. Paul always moves the battle ground of argument into the real citadel, the inner life.

10. He had a controlling love of truth. He would go anywhere with the truth, and obey it with heedless disregard of that with which it collided. But truth was to him not a nebulous thing. Following truth with many is synonymous with abandoning all moorings, all fixed stars, and slipping out into the indefiniteness of everywhere. There are some teachers who appear to mean by seeking new truth the abandoning of all the old. Paul was not this sort. He was free from all slushy, invertebrate liberalism. He freely sought the truth, but he did not swing back into a licentious indifference to all articulate statement, and the objective, unalterable terms of truth. Truth was the most solid thing in the world to him, not the most inconstant and wavering. (2 Tim. i. 14, ii. 2, iii. 14-17.) He believed in a "sound doctrine" phrased in a "form of sound words." (2 Tim. i. 13; Titus ii. 1; 1 Tim. vi. 3.)

11. Yet he was not a slave of forms. Nothing could be more foreign to him. He was marked by great largeness of view. And he never dried

up into the phraseology of his message, haggling about terms, and articulating systems. His views ever ran straight to conduct and life—from the principle of conduct to the conduct it enjoined. "Thou therefore that teachest another, teachest thou not thyself?" (Rom. ii. 17-29.) We need to keep our balance here as Paul did. It is a dreadful thing to be a professional teacher of religion, and to speak our piece like an automaton, proclaiming a gospel of life, while we ourselves are conventional Pharisees, or whited sepulchres. The outward thing is all a lie, Paul says, unless it be accompanied by the inward reality. (Rom. ii. 28, 29.) Preaching minus practice is perjury. Nor can we ease conscience in the matter by protestations of readiness to practice what we preach when our circumstances change, and make it possible, as we say, easy, as we mean, for us to do so. This intellectual sophism was beneath Paul's contempt. In Paul, and in his mental processes, and in his judgments, spirit and life were above all intellectualism, or professionalism. (1 Cor. i. 18, 21.) And this he made clear in the two following chapters. And in 1 Cor. xiii. he puts his view forcefully in setting love above knowledge. Yet he realized that true knowledge was an attainment, a growth. (1 Cor. xiii. 11, 12; Phil. iii. 12-15.) Large and vital in his thought, he was ever sane and balanced. And his teaching is full of equipoise, and the checks pungent and personal, needed by men. (Gal. iii. 1, 3.) He knew "the manner of men," and fitted his word to it. (Rom. iii. 5, vi. 19.)

## II. *His View of Life.*

'This is the correct point of view from which to approach Paul. Paul was all for life. In itself,

his own life was keenly conscious and intense, and in its relations to others, it was heedless of itself, ready "to spend, and be spent out." (2 Cor. xii. 15.) He gave himself to turning human life to God as its governor and goal, the One in whom it was to realize itself, and be complete.

1. His judgment of life in itself. He recognized its supreme value when he claimed his readiness to esteem it valueless for Christ. (Acts xx. 24.) Yet the mere physical life was to him of small consequence in comparison with the real and eternal life. He preferred being with Christ to the retention of his bodily life. (Phil. i. 21-24.) He rejoiced even at martyrdom, if it secured the blessing of others, or the interest of the gospel. (Phil. ii. 17.) Life, eternal life, was the great thing. To him thrusting away the Word of God was judging one's self unworthy of eternal life. (Acts xiii. 46.) Through Christ's "act of righteousness, the free gift came unto all men to justification of life." (Rom. v. 18.) We are to "walk in newness of life." (Rom. vi. 4.) "The free gift of God is eternal life." (Rom. vi. 23.) "The spirit is life because of righteousness." (Rom. vii. 10; compare Rom. viii. 2, 6, 10; 2 Cor. iv. 10-12.) And all sensible, material things were inconsequential in comparison. "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." (2 Cor. iv. 18.)

2. His judgment of life in relation to God and the future. True life to him is life in and from God. (Eph. iv. 18; Col. iii. 3; Titus i. 2.) Paul himself lived in the presence of God. All life is to be spent there. And so in Paul's heart there is only longing, and not fear for the future.

62 Cor. v. 1-8.) "Being always of good courage . . . we are willing rather to be absent from the body, and present with the Lord." All life in his view belonged to God. (1 Cor. iii. 23.) And He governs and quickens it. (2 Cor. i. 21, 22; Eph. ii. 4, 5.) Paul is rich in teaching of God's sway in our human life. He ruled and directed Israel. (Acts xiii. 17, 21, 23, 30, 33, 36, 37.) He worked in Paul and Barnabas among the Gentiles. (Acts xiv. 27, xv. 4, 12, xxi. 19.) "It is God that works," says Tyndale. "We are but the instruments. We deserve no reward for what God does by us, and can claim no merit for it, any more than we could dream of ascribing any merit to the sling and stone and sword with which David slew Goliath." He is our Father. (Acts xvii. 27; Rom. viii. 14, 16, ix. 26; Gal. iv. 6; Phil. ii. 15.) In our trials He is a stay and trust. (Acts xxvii. 24, 25.) He reveals Himself to man. (Rom. i. 19; 1 Cor. ii. 10-12; 2 Cor. iv. 6.) He sheds abroad His love in our hearts. (Rom. v. 5; 1 Cor. ix. 9.) He deals His measure of faith to man. (Rom. xii. 3; 1 Cor. vii. 17, 24, xii. 6.) He fills men with joy and peace. (Rom. xv. 13; 2 Cor. i. 3, vii. 6, xiii. 11.) He shall shortly bruise Satan under our feet. (Rom. xvi. 20.) He is the faithful God, calling us. (1 Cor. i. 9; Col. iii. 13; 1 Thess. i. 4; 2 Thess. ii. 13, 14.) We are His fellow-workers, His husbandry, His building, His temple. (1 Cor. iii. 9, 16; 2 Cor. vi. 16; Eph. ii. 22.) He sets limits to temptation. (1 Cor. x. 13.) He articulates and organizes our human body. (1 Cor. xii. 18, 24, 28.) He is in the world in Christ, reconciling the world unto Himself. (2 Cor. v. 19.) He makes all grace abound toward us. (2 Cor. ix. 8, 14.) He is the present standard of values in character.

(Gal. ii. 6.) He works in us to will His pleasure, and to do it. (Phil. ii. 13.) He is the fulfiller of every need. (Phil. iv. 19.) He, the bountiful God, gives all things. (1 Tim. vi. 17; 2 Tim. i. 7.) God was very living and real in the view of Paul, working now in His world as from the beginning. And he had that spirit of reverence and unselfishness, in its broad sense, of which Amiel speaks as the result of such a view of life as Paul's: "I feel most strongly that man, in all that he does or can do which is beautiful, great or good, is but the organ and the vehicle of something or some one higher than himself. This feeling is religion. The religious man takes part with a tremor of sacred joy in those phenomena of which he is the intermediary but not the source, of which he is the scene but not the author or rather the poet. He leads them voice, hand, will and help, but he is respectfully careful to efface himself, that he may alter as little as possible the higher work of the genius who is making a momentary use of him. A pure emotion deprives him of personality and annihilates the self in him. Self must perforce disappear when it is the Holy Spirit who speaks, when it is God who acts. This is the mood in which the prophet hears the call, the young mother feels the movement of the child within, the preacher watches the tears of his audience. So long as we are conscious of self, we are limited, selfish, held in bondage." This will be the view of life which all will take who see in it the discipline of the divine love and the blessedness of the divine presence.

### III. *His View of the Old Testament.*

As Paul saw God acting in life, and in the world in his own time, so to him the Old Testa-

ment was the record of His acting in the fathers' days. The living God had always worked in life. The Old Testament was the account of His doings, "inspired of God, also profitable for teaching, for reproof, for correction, for instruction," to the end of rounded and complete character. (2 Tim. iii. 15-17.) It was to Paul "a history of divine acts, and of the unfolding of divine ideas, continually manifesting the superintendence of a divine Sovereignty: not a history of the world or of all God's Providence in it, but only of one kingdom and society, which was elected out of the rest to exhibit principles applicable to all kingdoms and societies, and to preserve certain privileges with which it was provisionally endowed in order that they might ultimately be extended to the whole race of man." (Myers' *Catholic Thoughts on the Bible and Theology*, p. 3.) In his preaching he used the Old Testament copiously. (Acts xiii. 17-41, xvii. 2, 11.) The Old Testament was to him a book of living voices. (1 Cor. x. 1-11.) "St. Paul," says Maurice, "makes his argument for the unity and permanence of the Scriptures, and their suitableness to the ages in which they were *not* written, depend upon the fact that the events which they recorded were sacraments of God's presence." How confidently he trusted the Old Testament, and reasoned from it, is shown in Gal. iii. 15-22, especially in verse 16, where he builds on a singular number. It is easy to call this rabbinism, but we are studying Paul, not calling him names. He believed the Old Testament, as he said, "believing all things which are according to the law, and which are written in the prophets, and having hope toward God." (Acts xxiv. 14.) That surely is better than having neither belief nor hope. Yet, about some matters we should like to ask him



questions—about that “spiritual Rock” (1 Cor. x. 4), and the Scripture talking to Pharaoh. (Rom. ix. 17.) He had a great love for the Old Testament allegories. (Gal. iv. 21–31.) He constantly appealed to the Old Testament, “as it is written.” (Acts xiii. 29, 33, xv. 15, xxiii. 5, 14; Rom. i. 17, ii. 24, iii. 4, 10, iv. 17, viii. 36, ix. 13, 33, x. 15, xi. 8, 26, xii. 19, xiv. 11, xv. 3, 9, 21; 1 Cor. i. 19, 31, ii. 9, iii. 19, ix. 9, x. 7, xiv. 21, xv. 45, 54; 2 Cor. iv. 13, viii. 15, ix. 9; Gal. iii. 10, 13, iv. 22, 27.) The Old Testament was a very living, present speaking book to Paul, (1 Cor. iv. 6) and his Epistles are saturated with it. What was written was not for the fathers’ sakes alone but for our sakes. (Rom. iv. 23; 1 Cor. ix. 10.) “These things happened unto them by way of example, and they were written for our admonition, upon whom the ends of the ages are come.” (1 Cor. x. 11.)

Chinese Gordon had hold of this truth. It is a truth easy to distort, but none the less true on that account. “I have read the Scriptures,” he wrote, “and have got pearls from them, but, as though from deduction or analogy, and not as directly from God—not as though He spoke or wrote to us. It is difficult to explain what I mean, but what I want to say is this: I now look on the Scriptures as alive—living oracles, and not as a historical, religious book, as I have hitherto done, even when feeling its mystical character. I cannot say how important this vista is to me. I have said that, as long as the newspaper affords us more attraction than the Bible, something must be wrong.” (*Letters*, p. 178.)

And Maurice in his sermon on “The Sacramental Character of the Bible,” sets forth “the justification of those who insist,” as Paul did, “upon claiming the Bible for themselves and their

own time, who must take it as a message to their hearts and consciences, must warp its words from their apparent sense rather than not find that sense in them. Here is the justification for their meaning, the excuse for their outrages on philology. For if the Bible speaks of a Living God, a God who reigneth forever and ever; if it sets forth the principles of His government as uniform amidst all changes in the outward tokens of it, they must be right in the essence of their doctrine; they are bound to hold it fast against all schoolmen and critics. What they want is, to see that they may take the Bible more exactly than they have taken it, and that they may read it now, not less than in the old time, as a book concerning a society and that so it will become a more precious book to themselves individually than it has ever been. When they trace it as the progressive history of God's revelations to a family, to a nation, and to mankind, they will understand more what support there is in it for them as men, what awful admonitions to them as men whom God has claimed, not as servants, but as sons." (*Lincoln's Inn Sermons*, Vol. I., p. 31, Sermon on 1 Cor. x. 11.)

#### IV. *Some of His Social and Political Views.*

1. His attitude toward woman and the family. A man's attitude in this matter supplies a supreme test of the soundness and divinity of his doctrine. Paul has been much berated in our day because of his supposed bigoted prejudice against woman, and his assumption of superiority. "The Woman's Bible" proposes to omit those passages of his Epistles which are believed to conflict with the aspirations of "new women." In judging Paul's words, consider the difference between Paul's



views and those of the founders or teachers of the great non-Christian religions. Let the women who think Paul would enslave them look at women under Buddhism, Hinduism, Confucianism, or Islam, and under Christianity, and then meditate upon Paul's relation to the matter.

Paul's bearing was ever most chivalrous and brotherly to women. He was glad to preach the gospel to women, to lodge with them, to receive them into the Church. (Acts xvi. 13-15, 40, xvii. 4, 12.) He held some women in high esteem, commending them in his letters, as "Phœbe, our sister. . . . Assist her in whatsoever matter she may have need of you: for she herself hath been a succorer of many, and of mine own self." (Rom. xvi. 1, 2.) He makes mention of Priscilla, who had been willing to lay down her own neck for him (Rom. xvi. 3); of Mary (Rom. xvi. 6); of Junia (Rom. xvi. 7); of Tryphena and Tryphosa (Rom. xvi. 12); of Persis, the beloved (Rom. xvi. 12); of the mother of Rufus, "his mother and mine" (Rom. xvi. 13); of Julia and the sister of Nereus (Rom. xvi. 15); of Euodias and Syntyche, who labored with him in the gospel. (Phil. iv. 2, 3.)

As to marriage, Paul's opinion, so often quoted, was not a voluntary opinion, put forth as expressing a positive view which he felt called to press upon men. He had been asked for some advice. "Could we see the letter of questions sent to St. Paul by the Corinthians, a new light would be shed upon his replies in this chapter (1 Cor. viii.), to us somewhat obscure. The letter is lost, but some of the questions we may infer from the answers. . . . This is a chapter of *casuistries*, or questions upon special cases submitted to the apostle's judgment. St. Paul writes his answers as if he thought that all relations of life were just

now of a very precarious tenure, for the times were straitening, persecutions were threatening, the earthly theocracy was swiftly tending to dissolution and to a heavenly supersession. The apostle's advice contains rather precepts for the time than counsels for the centuries, and their adaptation admits of elasticity." (*Bible Commentary, New Testament*, Vol. III., p. 286f.) Paul's point was that God was to be reckoned above the earthly condition. Each person would do best, in view of the "present distress," the uncertainty, the peril, the impending changes, to keep free, to abide in the state in which he was at the time of God's call. God's liberty was the highest thing. (1 Cor. vii. 23, 24, 26.) Paul declared that he had a right to marry, just as Peter. It would have been no wrong. He did not blame Peter or the brethren of the Lord. He chose to remain free. (1 Cor. ix. 1-5.) He wished that all men were like himself, but he recognized that each had "his own gift from God, one after this manner and another after that." (1 Cor. vii. 7.) He was too wise to be extremist or fanatic, and, as he grew older and saw more clearly what the times would be, he gave wise, sensible counsel, full of broad, generous recognition of family relationships. He commended the widows who had brought up children, and desired "that the younger widows marry, bear children, rule the household." (1 Tim. v. 1-16.) And he was anxious that the young women should be trained "to love their husbands, to love their children." (Titus iii. 4.) He condemned in one of his later letters the heresy and asceticism of enjoined celibacy. (1 Tim. iv. 3.)

It would be impossible to find nobler exaltation of the marriage and family relationships than Paul's. Husband and wife typified the relation

of Christ and His Church. (Eph. v. 22-33.) His exhortation was not as in the Code of Manu, or in the Koran, or in the Classics of Confucius—ever of woman's duty to man. "Husbands," he bade, "love your wives as Christ also loved the Church and gave Himself up for it. . . . Even so ought husbands to love their wives as their own bodies. He that loveth his own wife loveth himself." It is a pathetic word from the lonely apostle, who never knew the sweetness of a home, or heard the calls of little children of his own.

He esteemed the family bond. One of his charges against certain unruly men was that they "overturned whole houses." (Titus i. 11.) An ordered home was a sweet thing in his view. (1 Tim. iii. 2, 4, 12.) Church officers must rule their homes and their own children well, or how could they rule well the Church? He who had no little child's hand to hold, nor any little curly head to seek his breast, was thoughtful of the mutual duties of father and child. (Eph. vi. 1-4; Col. iii. 20, 21.) He declared that every human fatherhood was named from the divine, and from it should take spirit and form. (Eph. iii. 14, 15.)

It is in the light of all this noble teaching of Paul's, and also of the convictions of the race to which Paul belonged, that one must read and interpret such words as are found in 1 Cor. xi. 1-15. It is well to remember, too, that here again Paul is dealing with a question of church order, as to the advisability of women's veiling their faces in public assemblies in Corinth for divine worship, and not volunteering teaching for all and for all time. And who that has been in an oriental church can fail to appreciate and approve Paul's counsel of silence in the churches? (1 Cor. xiv. 34-36.) The women who are unable

to appreciate the real principle that Paul is contending for, who instead persist in seeing here some curtailment of their rights, are perhaps the very ones to whom Paul's counsel, not in principle only but in practice, would most pertinently apply. Where did these rights come from save from the gospel which Paul, more than any other man, made operative in human life? Who but the very man who spoke in this way stood and, under God's providence, secured a lodgment in the conscience of our race for the principles which have made woman free? Paul, who is complained of, is the man who brought to woman from Christ the right and power to complain.

And for the people to whom he was preaching, and whom he was trying to help, how could his advice have been more wisely framed than it was? (1 Tim. ii. 8-15.) He was speaking to Jews or to Jewish Christians, and striving to secure for woman her Christian privileges and position. As Matheson says: "One of the most distinctive elements in Paul's Christian experience was the recognition of the claims of women; in nothing is he more sharply distinguished from his Jewish countrymen. Even those passages in which he seems to depreciate are dictated by a precisely opposite motive—the desire to conserve for woman that distinctive and peculiar sphere of which Jewish politics had deprived her. When he deprecates the notion that a woman should teach in the public assemblies, he does so on the ground that teaching in the public assemblies is not her sphere, but inimical to her sphere. The sphere which he desires to conserve for her, or rather to create for her, is ministration. . . . The ministrant element, which Judaism had suppressed, is to be made by Christianity her glory. Christianity is to Paul, above all things, a feminine

strength. Its masculine features are recognized as mutable and perishable; prophecies were to fail, tongues were to cease, knowledge was to vanish away; but the strength that seeketh not her own, that suffereth long and is kind, that is not easily provoked, that vaunteth not herself, that beareth, believeth, hopeth, and endureth all things—this was to be the permanent essence, the abiding power of the new evangel." (*The Spiritual Development of St. Paul*, p. 266f.)

2. Coupled indissolubly with Paul's view of the family on one side and of the believer's unity with Christ, as of a bride with her husband, on the other side, was his unqualified emphasis on personal and social purity.

We see his association of these ideas in 1 Cor. vi. 12-20. "He that is joined to the Lord is one Spirit. Flee fornication." (1 Cor. vi. 16.) On this matter Paul spoke without any qualifications, and he upheld the highest and strictest standards. "If while her husband liveth a woman be joined to another man, she shall be called an adulteress." (Rom. vii. 2, 3.) There was to be no tampering with such things. "I wrote unto you not to keep company if any man that is named a brother be a fornicator . . . with such a one no, not to eat." (1 Cor. v. 11.) The corrosion of such "leaven" was to be put out. (1 Cor. v. 7, 13.) Let all wickedness and uncleanness be put out. Let men live in sincerity and truth. Moral impurity of life was so hideous to him, and ought to be to all, that it was not even to be named among Christians. (Eph. v. 3.)

Paul was a clean man and he loathed uncleanness. It was not the battle against moral evil that he condemned. He waged that daily in his own soul, bringing his body under, "lest, when assayed in the testing fires of Messiah's advent, he

be found of inferior moral metal, rather spurious than genuine." The idea of moral hypocrisy was utterly repugnant to him, and, much as he loathed sin, he would have loathed himself even more if, while preaching purity to others, he had been an unclean man himself. He condemned no man for having, through the fierceness of his own nature, to fight uncleanness. He called men to this struggle, (1 Thess. ii. 3, iv. 7); against the very essence of sin. (Rom. i. 24, vi. 29; 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19, v. 3; Col. iii. 5.) And he warned them that no fornicator or unclean person had "any inheritance in the kingdom of Christ and God." (Eph. v. 5.)

Mere superior criticism of evil did not suffice in Paul's view. He called Timothy to be a leader in purity, (1 Tim. iv. 12), and to deal with his flock "in all purity." (1 Tim. v. 2.) And he summoned the Corinthians to an uncompromising and aggressive antagonism. "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you, and will be to you a Father, and you shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of the Lord." (2 Cor. vi. 17, 18, vii. 1.)

It would be well if still among all Christians there were the same steadfast, unyielding bitterness against all uncleanness of act or speech or thought.

### 3. Paul's attitude toward civil government.

Paul was preaching "another King." (Acts xvii. 7.) And his "citizenship, commonwealth," as the margin says, was in heaven. (Phil. iii. 20.) The Roman officials, also, with whom he came in contact, showed themselves little worthy



of respect. Felix hoped for bribes from him. (Acts xxiv. 26, 27.) Even Gallio, acting under the tolerant rescript of Claudius, and refusing to entertain the case against Paul at Corinth, acted contemptuously and with injustice toward Sosthenes, whom he allowed to be beaten before the judgment seat, and could not have commended himself to Paul. (Acts xviii. 12-17.) Moreover, the later years of his life were spent under the horrible rule of Nero.

Yet, in spite of all this, Paul valued the State and was proud of his citizenship. He was not troublesome or litigious, but he stood upon his proper civil rights. It is to be noticed, however, that he appealed to his rights only in self-defence, never in prosecuting another or to avoid persecution. He was self-respecting and he demanded respect from others. He knew how to secure the kind of recognition that would be of value in his work, and also prevent imposition. (Acts xvi. 37-39.) How would Paul act if he were a missionary now in China? Would he assist native Christians in lawsuits? Would he make a distinction between Christians as plaintiffs and Christians as defendants? Would he appeal to his own government for protection, for the security of property, for the punishment of persecutors? At a missionary conference in the Shantung Province, China, in 1893, a posthumous paper by Dr. Nevius was read, in which he quoted approvingly the words of Dr. Alexander and said: "While Paul joyfully submitted to being seized, scourged, and thrown into the inner prison, when all might have been avoided by a word, we cannot but admire the moral courage, calm decision and sound judgment which he showed in the assertion of his legal rights, precisely when it was most likely to be useful to himself and others.

This is enough to show how far he was from putting a fanatical or rigorous interpretation on our Saviour's principle of non-resistance, (Matt. v. 39; Luke vi. 29), which, like many other precepts in the same discourse, teaches what we should be willing to endure in an extreme case, but without abolishing our right and duty to determine when that case occurs. Thus Paul obeyed it, both in letter and spirit, by submitting to maltreatment and by afterwards resenting it, as either of these courses seemed most likely to do good to men and honor to God." Dr. Nevius added a number of wise suggestions, among them contending that "the distinction should be ever kept in mind between lawsuits in which the Christian is the defendant and that to which he is the plaintiff. As a defendant, if without fault he is suffering for Christ, he may appear before civil magistrates, thankful for the providential opportunity of bearing witness to the truth, and strong in the assurance of Christ's favor and the promise of His help and His blessing; but he should not appear 'as a plaintiff' except for the clearest and most weighty reasons." In the discussion that followed Dr. Mateer said: "I have observed that about the worst thing for the progress of the gospel is to have a persecution case taken up successfully and the persecuting party punished. It is almost invariably the end of the gospel in that neighborhood." The example of Paul is still useful and helpful in the problems of missionary life.

He sought no martyrdom and avoided suffering when he was able to do so. (Acts xxii. 25-39.) He availed himself of his right to appeal to Cæsar. (Acts xxv. 8-12.) He was not like an American missionary in Japan, who declared that he was a citizen of the heavenly commonwealth and owed allegiance to no human government. He was a



Roman citizen in duty and privilege. Meditate upon the dignity of this appeal of his to the emperor. He was no oriental trifler. He would go straight to the final court, and have this vital issue of a Roman citizen's rights as to liberty of religious conviction settled authoritatively. The time had come to determine the status of Christianity before the Roman law.

And as he respected law himself he advised others to respect it. He apologized for irritating insult to ecclesiastical authority. (Acts xxiii. 3-5.) And he strove for orderly subjection to civil power. The greatness of the man and the breadth of his mind are seen in his most sagacious counsel given to the Romans. (Rom. xiii. 1-7.) Paul had himself already suffered grievous injustice from the civil power. (Acts xvi. 37; 2 Cor. xi. 25-32.) But he was too great a man to be blinded to the principle of social order by the fact that he personally had met with unjust and unworthy representatives of it. Renan says "he had too much tact to be an agitator." That is Renan's way of characterizing Paul's political good sense. There were three reasons for Paul's giving his wise advice to the Christians at Rome: (a) The Jews at Rome were a turbulent set and their disorder could easily be charged against the Christians, who were hardly yet distinguished from them. Indeed, in Nero's persecution suspicion did fall on them on just this account. (b) Christians themselves were hardly clear yet as to the true character of Christ's kingdom and its relations to worldly kingdoms. (c) "The danger was greatest at Rome, where Christianity was brought face to face with the imperial power." (*Bible Commentary, New Testament, Vol. III., p. 211.*)

Christians were to discharge their civil duties,

paying their taxes, and doing all that could justly be expected of good citizens. (Rom. xiii. 7; Phil. i. 27.) They were to pray "for kings, and all that are in high places." (1 Tim. ii. 2.) They were "to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men." (Titus iii. 1, 2.)

And yet, while Christians were to be subject to the law, and not to put on airs of isolation and domination because sons of God and subjects of His kingdom, they were still to occupy a really superior position. It was to be their privilege to do all their duties, and not to claim all their rights. (1 Cor. vi. 1-8.) The thought of Christians in litigation before heathen was not pleasant to Paul. He pleaded against it. Indeed, he despised the idea of any contention between Christians. "It is altogether a defect in you, a distinct loss to you, that ye have lawsuits one with another. Why not rather take wrong? Why not rather be defrauded?" (1 Cor. vi. 7.) And yet he kept his balance. He enjoined no course here. He only warned against danger and excess. And he closed with an appeal, not against resisting wrong, but against inflicting it. (1 Cor. vi. 8.) And he goes on to his customary emphasis on pure conduct and true life as the essential things and the gifts of Christ. (1 Cor. vi. 9, 11.)

4. His attitude toward servants and slavery.

Paul began no crusade against slavery. Gibbon estimates that in A. D. 57 fully one-half of the one hundred and twenty million of the population of the Roman Empire were slaves. These slaves were of the status of cattle. Cato gave permission to sell an old or sick slave. Seneca, the elder, said a slave had no hearth or religion.

Juvenal asked ironically "how a slave can be a man." Plutarch says that Flaminius put a slave to death merely to afford a spectacle to a guest who had never seen a man die. (Brace, *Gesta Christi*, pp. 47-51.) The Stoic Ulpian speaks of "a slave, or any other animal!"

Against all this—and Christianity has made the cruelty of it seem terrible to us—Paul did not hurl himself in any mad and futile denunciation. He enjoined contentment. If slaves became Christians, their slavery was a trifle, though it was desirable for them to accept liberty, if it could be obtained. But slaves were free in Christ, and masters were bound. The great thing was the right relationship to Him. (1 Cor. vii. 21, 22.) He wisely discouraged all insubordination, or insolence, or impertinent familiarity in slaves or servants toward their masters. (1 Tim. vi. 1, 2.) It is a counsel needed still on mission fields, where sometimes heathen servants are preferred to Christian servants on this account. Servants were to be in subjection, and serve well, "pleasing their masters in all things, not gossiping, not purloining, but showing all good fidelity." (Titus ii. 9, 10.) What present and pertinent sense there is here for Christians in India, and China, and all mission lands, and for us, too!

Read over Paul's counsels regarding masters and servants. (Eph. vi. 5-9; Col. iii. 22-iv. 1; Philemon 15, 16.) He spoke no more extravagantly than this. Contrast his temperateness with the oratory and inflammation of that large class of critics of our present social and industrial organization, who denounce, and condemn, and accomplish nothing. Paul was quiet and patient. He did not scream and swear. And contemplate the results of his work. In his quiet counsels were the principles of brotherly love, of mutual

rights and duties, of the equality of all in Christ. The end of slavery was in these. How could a man's brother be his slave? Christianity spread, and when at last Christian emperors came upon the throne, legal emancipation began, never to end until in Christendom no man could be a slave. It was a long struggle. Perhaps it is not done now, but Paul's method will prevail, and his teaching conquer, in whatever department of life one man deprives another of his just rights and liberty.

It is hard for the world to learn this. It uses the phrases of Paul without using the powers relied on by Paul for their realization. "The very nation of humanity, and of the brotherhood of man, is purely Christian. A world embracing society, held together by law, was not dreamt of before the gospel came; and since the gospel came it is more than a dream. If you wrench away the idea from its foundation, as people do who talk about fraternity, and seek to bring it to pass without Christ, it is a mere piece of Utopian sentiment—a fine dream. But in Christianity it worked. It works imperfectly enough, God knows. Still there is some reality in it and some power. The gospel first of all produced the thing and the practice and the theory came afterward. The Church did not talk much about the brotherhood of man or the unity of the race; but simply ignored all distinctions, and gathered into the fold the slave and his master, the Roman and his subject, fair-haired Goths and swarthy Arabians, the worshippers of Odin and of Zeus, the Jew and the Gentile. That actual unity, utterly irrespective of all distinctions, which came naturally in the train of the gospel, was the first attempt to realize the oneness of the race, and first taught the world that all men are brethren." (Maclaren,

*Week Day Evening Addresses*, p. 127.) And that is the only true way of social reform and progress now. It is right to attempt by wise legislation to abolish evils and promote good, but the only certain and lasting way is to influence men's minds and wills and to plant within life the forces which will produce naturally the results which we desire and of which and of the possibility of which we have been taught to think alone by the gospel.

#### 5. Paul's view of money.

Men loved money in Paul's time as now. His words give a picture of our day as well as of his own. (1 Tim. vi. 5-10, 17-19.) Paul himself was scrupulous about money. He seems to have displayed a prudent sagacity when it was to be handled. (2 Cor. viii. 20, 21.) He kept free from too much responsibility. The people who raised it should appoint the bearers for it. (1 Cor. xvi. 3.) There was a fine sense of financial honor in him. He supported himself by his own toil at times, and collected money, not for his own needs, but for poor brethren in Jerusalem. He did not believe in borrowing, "Owe no man anything." (Rom. xiii. 8.) But he did believe in generosity, and he asked Philemon to put to his account aught that Onesimus owed him, and "I," said Paul, "write it with my own hand. I will repay it." (Philem. 19.)

6. Paul saw the world as the necessary framework of life. He was not a deluded Manichean, deeming all the material world an evil thing. He did not mopingly weep over the carnality of the visible universe. He was in God's world, with enough evil to fight to occupy his strength without any diversion of it to war against the harmless, or the unavoidable. Life was a worthy service in a world which God made, a great and

moral thing, healthy and sane, with a fuller, nobler life beyond. Meanwhile men were here to do honest man's work, as he had done it himself. (Titus iii. 14.) The touch of the world would not hurt them. Food and fellowship were not evil things. (1 Tim. iv. 1-5.) Paul had no reprobation of our —

- “Gracious human life :  
 The splendors of the intellect's advance,  
 The sweetness of the home, with babes and wife ;
- “The social pleasures, with their genial wit ;  
 The fascination of the worlds of art ;  
 The glories of the worlds of nature, lit  
 By large imagination's glowing heart ;
- “The rapture of mere being, full of health ;  
 The careless childhood and the ardent youth ;  
 The strenuous manhood, winning various wealth ;  
 The reverend age, serene with life's long truth ;
- “All the sublime prerogatives of Man —  
 The storied memories of the times of old,  
 The patient tracking of the world's great plan  
 Through sequences and changes myriadfold.”

Only all this was but the stage and setting of the human spirit, “not to be fashioned according to this world, but to be transformed by the renewing of the mind to prove what is the good and acceptable and perfect will of God. (Rom. xii. 2.) Life was life only when in its spirit dwelt the Spirit of God. “I am sure,” wrote Sir Thomas Browne in *Religio Medici*, “that there is a common spirit that plays within us, and that is the Spirit of God. Whoever feels not the warm gale and gentle ventilation of this Spirit, I dare not say he lives ; for truly without this to me there is no heat under the tropic, nor any light though I dwelt in the body of the sun.”



### V. *Paul's view of Christ.*

Christ lived in Paul. Of himself Paul thought nothing in comparison with Christ. He was chief of sinners, and weak ; Christ was the sinner's Saviour and King, and strong.

Accordingly his view of Christ is a living, personal view—not speculative or historical merely. And his teaching and theology were not reasoned theories, but the writings of inner experience. Christ was in him what He was in his preaching. "It is here," as Somerville says, "in the consciousness of what the glorified Christ was to him in his personal life, that we are to look for the genesis of Paul's theology." "It is manifest, says Paret, "that in his doctrinal conceptions Paul in the main elaborates the experience of his own inner life. His doctrine is a part of his person." That is true of every true man. And Paul's inner life was Christ. His doctrine was Christ. His motive was Christ. His aim was Christ. His method was Christ. His spirit was Christ. His end was Christ. To him to live was Christ, to die was Christ. We cannot begin to understand Paul until we see the unique, absolute way Paul's personality was under the sway and all its activities were filled with the presence of Christ. It was a relationship most mystical, most supernatural, most real.

We shall be able, perhaps, to understand Paul's view of Christ by considering (1) Paul's use of Christ's titles, (2) Paul's conception of Christ, (3) Christ's mastery of Paul.

#### 1. Paul's use of Christ's titles.

Paul uses many different names in speaking of our Lord and he arranges these names in different ways.

(1.) Saviour. This was one of the first terms

used on his missionary tours. "God, according to His promise, brought unto Israel a Saviour, Jesus." (Acts xiii. 23.) In the Epistles of his first imprisonment he uses the same term in connection with the body. Perhaps the sense of constraint strengthened his thought of the Deliverer. "Christ is head of the Church, being Himself the Saviour of the body." (Eph. v. 23.) "We wait for a Saviour, who shall fashion anew the body of our humiliation." (Phil. iii. 20.) In his last Epistles the term occurs yet more frequently, for the most part applied to God—(1 Tim. i. 1, ii. 3, iv. 10; Titus i. 3, ii. 10, iii. 4,) but also to Jesus—(2 Tim. i. 10; Titus i. 4, iii. 6.) The old man is waiting for the delivering Saviour, mightier than Nero.

(2.) Son of God. "His Son," he begins his Epistle to the Romans, "who was born of the seed of David according to the flesh, who was declared to be the Son of God with power." (Rom. i. 3, 4; cf. Rom. i. 9, v. 10, viii. 29; 1 Cor. i. 28.) In one place he calls Him God's "own Son." (Rom. viii. 32.) "His Son," he calls Him in 1 Cor. i. 9; Gal. i. 16, iv. 4; 1 Thess. i. 10. "The Son of God" he says in 2 Cor. i. 19; Gal. ii. 20; Eph. iv. 13. In Col. i. 13 it is "the Son of His love," or "His dear Son."

(3.) Jesus. This human name of our Lord was not the one most used by Paul. Somerville, speaking of this name as describing the man Jesus in His historical appearing, says that it "is never employed to describe the spiritual fellowship of believers with the Son of God, Who sends the Spirit"; and adds that "the historic Jesus has, with the apostle, passed into the spiritual and mystical Christ who lives in and reveals Himself through believers"; and "that the past circumstances of the earthly Jesus have comparatively little interest for Paul, now that, as exalted, Christ



has entered on a present activity in the hearts of men, in which He reënacts in their experience what was most vital in His historical career and repeats in them all that was most distinctive of His own divine life. The poet represents the apostle as longing that he had lived in the days when Jesus was seen of men :

“ ‘ Oh, to have watched Thee through the vineyards  
wonder,  
Pluck the ripe ears and into evening roam,  
Followed, and known that in the twilight yonder  
Legions of angels shone about Thy home ! ’ ”

“ There is, however, no trace of this feeling in the apostle’s recorded words.” (*St. Paul’s Conception of Christ*, p. 122.) It must be recognized that this is substantially true ; yet Paul does, not seldom, use the name Jesus, and with evident reference to His earthly life ; but oftener, when thinking of what our Lord had been and done among men, he uses the title Christ.

Jesus was the theme of his preaching. “ This Jesus,” he said in Thessalonica, “ whom I proclaim unto you is the Christ.” (Acts xvii. 3.) At Athens, Luke says, he was regarded as “ a setter forth of strange gods, because he preached Jesus,” the human title of a divine Person. (Acts xvii. 18 ; cf. Acts xxviii. 23.) If anybody had another Jesus to preach whom he had not preached he was willing he should be received. (2 Cor. xi. 4.) It was Jesus as the Christ whom he preached and taught. (Acts xviii. 5, 28.) He was the Saviour whom God had raised for Israel. (Acts xiii. 23.) The resurrection was the resurrection of Jesus. (Acts xiii. 33 ; Rom. viii. 11 ; 1 Thess. iv. 14.) And God will raise up us with Jesus. (2 Cor. iv. 14.) God justifies the believer in Jesus. (Rom. iii. 26.) The

life of Jesus is in our "mortal flesh." (2 Cor. iv. 11.) The truth which we receive is in Him. (Eph. iv. 21.) All that we do is to be done "in the name of Jesus." (Col. iii. 17.) "For Jesus's sake," Paul and all "we which live are always delivered unto death." (2 Cor. iv. 11.) And for Jesus's sake" Paul counted himself the servant of men. (2 Cor. iv. 6.)

"For His dear sake, who trod alone for me,  
Through weary days,  
The paths of earthly sorrow, pain and loss,—  
Such dreary ways,—  
Who carried all my sins upon the cross."

He bore branded on his body "the marks of Jesus," the scars of the sufferings and ill usage he had met in the cause of Jesus. (Gal. vi. 17.) "He says," remarks Chrysostom, "not simply I have these marks, but I bear them about, like one exulting in a trophy." And not only the marks of Jesus on his body, but the very dying of Jesus in his body the apostle bore about with him. (2 Cor. iv. 10.) "There is a communion of bodily death between the Lord Jesus and His confessors." No man speaking in the Spirit of God can curse Jesus. He is Lord. (1 Cor. xii. 3; Rom. iv. 24.) He delivers us from wrath to come. (1 Thess. i. 10.) And one day those who sleep in Jesus God will bring with Him. (1 Thess. iv. 14.) At the name of Jesus every knee shall bow. (Phil. ii. 10.)

It will be seen that Paul does not confine his use of the name Jesus to the Lord in His earthly life and service. The divine Saviour filled Paul's mind, and whatever the title, it was that Saviour of whom he spoke.

(4.) "Christ," come of Israel, "over all, God blessed forever." (Rom. ix. 5.) "Should any

one knock at my breast and say, 'Who lives here?' says Luther in *Table Talk*, "I should reply, 'Not Martin Luther, but the Lord Jesus Christ.'" This was what Paul said: "I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me." (Gal. ii. 20.) "Christ" was ever on his lips and ever in his heart.

Christ was foretold by John, (Acts xix. 4); of the seed of Abraham, (Gal. iii. 16); the end of the law, (Rom. xv. 3); meek and gentle. (2 Cor. x. 1.) Christ died and rose. (Rom. viii. 34, xiv. 9.) Why did He die? For men, (Rom. xiv. 15); sacrificed as our Passover, (1 Cor. v. 7); for our sins. (1 Cor. xv. 3; Gal. ii. 21.) By His death Christ proved His Messiahship. (Acts xvii. 3, xxvi. 23); saved the ungodly, (Rom. v. 6, 8; 1 Cor. viii. 11); made us who were far away nigh by His blood, (Eph. ii. 13); endured the sufferings which comfort us. (2 Cor. i. 5.) By His rising Christ raised us, (Rom. vi. 4, 8, viii. 11; Eph. ii. 5, 6; Col. iii. 1-3), and ensures the coming resurrection, as well as guarantees our faith. (1 Cor. xv. 12-23.) How richly and exultantly different this from Arnold's sad faithlessness:

"That gracious Child, that thorn-crown'd Man!  
—He lived while we believed.

"While we believed on earth He went,  
And open stood His grave.  
Men called from chamber, church and tent,  
And Christ was by to save.

"Now He is dead! Far hence He lies  
In the lone Syrian town;  
And on His grave with shining eyes  
The Syrian stars look down."

Christ was the Messiah. (Acts ix. 22, xvii. 3.) He justifies us, (Gal. ii. 17); redeems us, (Gal. iii. 13); frees us, (Gal. v. 1, 2, 4, 24; Col. ii. 11); loves us, (Eph. v. 2, 25); forgives us, (Eph. iv. 32); receives us. (Rom. xv. 7.)

Christ was the object of Paul's preaching. (Acts ix. 20, xvii. 3; Phil. i. 15, 16, 18; 1 Cor. i. 23.) Paul was not ashamed of Him. (Rom. i. 16.) Christ sent him to preach. (1 Cor. i. 17.) He calls his gospel the gospel of Christ. (Rom. i. 16, xv. 19, 29; 1 Cor. ix. 12, 18; 2 Cor. ii. 12, iv. 4, ix. 13, x. 14; Gal. i. 7; Phil. i. 27; 1 Thess. iii. 2.) His converts were presented to Christ. (2 Cor. xi. 2.) Christ Himself became the minister of the circumcision to save all. (Rom. xv. 8.)

Christ is all and in all to Paul. (Col. iii. 11.) He was "that rock" to Israel. (1 Cor. x. 4.) He is the head of every man. (1 Cor. xi. 3; Eph. iv. 15, v. 23.) He is the power and wisdom of God. (1 Cor. i. 24.) All feasts and ceremonies are shadow, while He is the body, (Col. ii. 17), the mystery of God holding all fullness. (Col. ii. 2.)

Christ is all our life. (Phil. i. 21; Col. iii. 4; Gal. ii. 20.) Christ is in us. (Rom. viii. 10; 2 Cor. xi. 10, xiii. 3; Gal. ii. 20, iv. 19; Eph. iii. 17; Phil. i. 20; Col. i. 27.) We have crucified our flesh with Christ, (Gal. v. 24), suffered with Christ, (Rom. viii. 17; Phil. i. 29), are crucified with Christ, (Gal. ii. 20), died with Christ. (Rom. vi. 8, vii. 4; Col. ii. 20, iii. 3.) We are Christ's. (1 Cor. iii. 23, xv. 23; 2 Cor. x. 7, xi. 13; Gal. iii. 29, v. 24; 1 Thess. ii. 6.) Our bodies are members of Christ. (1 Cor. vi. 15, xii. 12, 27; Eph. iv. 15.) And separation from Christ is the dreadful thing. (Rom ix. 3.) Paul could have sung St. Patrick's lines :

“ Christ, as a light  
 Illumine and guide me !  
 Christ as a shield o’ershadow and cover me !  
 Christ be under me, Christ be over me !  
 Christ be beside me  
     On left hand and right !  
 Christ be before me, behind me, about me,  
 Christ this day be within and without me !

“ Christ, the lowly and meek,  
     Christ, the All-Powerful, be  
 In the heart of each to whom I speak,  
     In the mouth of each who speaks to me !  
     In all who draw near me  
     Or see me or hear me.”

Christ is the Saviour, (Rom. x. 6-9), giving light, (Eph. v. 14), working in us. (Rom. xv. 18.)

We serve Christ. (Rom. xiv. 18 ; 1 Cor. vii. 22 ; Gal. i. 10 ; Eph. iv. 6 ; Col. iv. 12.) We are ministers of Christ. (1 Cor. iv. 1 ; 2 Cor. viii. 23, xi. 23 ; Col. i. 7.) We have Christ’s mind. (1 Cor. ii. 16.) We learn Christ rather than any notions however valuable and necessary regarding Him. As Thomas Erskine wrote to Lady Elgin, “ Christ is far above all doctrines about Him. He is the truth. A doctrine that can be separated from Himself is a vanity and a deception.” (Eph. iv. 20.) We are under law to Christ. (1 Cor. ix. 21.) We are Christ’s representatives, (2 Cor. iii. 3, v. 20, viii. 23), joint heirs with Christ. (Rom. viii. 17.) Christ’s Spirit is necessary. (Rom. viii. 9.) We know Christ, (2 Cor. v. 16), follow Christ, (1 Cor. xi. 1), wait for Christ. (2 Thess. iii. 5.) Paul wanted to be with Christ. (Phil. i. 23.)

One of Paul’s greatest and favorite phrases is, “ In Christ.” Deissman holds that Paul created the phrase, and that the underlying idea is that

Christians live in the element Christ, as birds live in the air, and fishes in the sea, and the roots of plants in the earth. So Paul describes the closest conceivable communion with Christ. Karl interprets the phrase as equivalent to the personal influence of a spiritual Being, to which that man is subject who can be described as "in Christ." Weiss thinks the phrase does mean usually an "abiding within the exalted Christ," but often only the sphere within which any action takes place, *e. g.*, Rom. xvi. 3, 9; Col. iv. 7; 1 Thess. iii. 2. (Somerville, *St. Paul's Conception of Christ*, p. 593 f.) At any rate Paul uses it constantly and rejoices in all the glorious significance which stood in it.

"I say the truth in Christ." (Rom. ix. 1.)  
 "We are one body in Christ." (Rom. xii. 5.)  
 His companions were fellow-workers in Christ. (Rom. xvi. 3, 9.) It was only after others that he was in Christ. (Rom. xvi. 7.) He calls Apelles "approved in Christ." (Rom. xvi. 10.) The Corinthian Christians were babes in Christ. (1 Cor. iii. 1.) Yet later, he calls them "wise in Christ." (1 Cor. iv. 10.) They might have ten thousand tutors in Christ, but only Paul was their father. (1 Cor. iv. 15.) He speaks of "my ways which be in Christ." (1 Cor. iv. 17.) In Christ all are to be made alive. (1 Cor. xv. 22.) The dead believers are asleep in Christ. (1 Cor. xv. 18.) Hope in Christ for this present life alone is unsatisfying. (1 Cor. xv. 19.) God establishes us in Christ, and anoints us. (2 Cor. i. 21.) He also always leads us in triumph in Christ. (2 Cor. ii. 14.) Paul speaks in Christ as of sincerity, as of God, in the sight of God. (2 Cor. ii. 17, xvi. 19.) The old veil is done away in Christ. (2 Cor. iii. 14.) If in Christ, a man is a new creature. (2 Cor. v. 17.)

God was in Christ reconciling the world to Himself. (2 Cor. v. 19.) Paul described himself as "a man in Christ." (2 Cor. xii. 2.) He speaks of the churches of Judea, which were in Christ. (Gal. i. 22.) We are justified by faith in Christ (Gal. ii. 16), but He is not the minister of sin, if we are shown to be sinners while seeking or claiming to be justified in Christ. (Gal. ii. 17.) All who are "baptized into Christ put on Christ." (Gal. iii. 27.) We are blessed with every spiritual blessing in the heavenly places in Christ. (Eph. i. 3.) All things are to be summed up in Christ. (Eph. i. 10.) All who have hoped in Christ will be then to the praise of His glory. (Eph. i. 12.) God's working to usward is displayed in Christ, and in what He wrought in Christ in His resurrection and ascension. (Eph. i. 20.) Paul's bonds at Rome became manifest in Christ. (Phil. i. 13.) There is comfort in Christ and consolation of love and fellowship of the Spirit, and tender mercies and compassion are in Him. (Phil. ii. 1.) Paul found and longed to hold at last the righteousness which is through faith in Christ. (Phil. iii. 9.) The Colossian saints and faithful brethren are in Christ. (Col. i. 2.) Their faith in Christ was steadfast. The dead in Christ shall rise first when He comes. (1 Thess. iv. 16.) In Christ Paul had boldness to enjoy what was fitting. (Philemon 8.) Would not Philemon refresh his heart in Christ? (Philemon 20.) "Our need," says George Bowen, "is not so much of something that He can give as of Himself. We find our strength, our wisdom, our righteousness in Him. . . . Nothing in heaven or in earth should possess loveliness or excellence in the eyes of the believer until he is able to see it in Christ. . . . Jesus Christ is not the enemy of art or nature—He is not the enemy of anything



truly excellent or beautiful; all that is truly estimable or lovely owes its existence to Him. All things were made by Him and for Him. Whatever you lose and cannot find again in Christ is better lost." (*Love Revealed*, p. 150 ff. Edinburgh Ed., 1887.)

As all was "in Christ," what was there not "of Christ"? Paul speaks of the love of Christ, (Rom. viii. 35; 2 Cor. v. 14; Eph. iii. 19); the cross of Christ, (1 Cor. i. 17; Gal. vi. 12; Phil. iii. 18); the mind of Christ, (1 Cor. ii. 16); the blood of Christ, (1 Cor. x. 16; Eph. ii. 13); the sufferings of Christ, (2 Cor. i. 5); a sweet savor of Christ, (2 Cor. ii. 15); the glory of Christ, (2 Cor. viii. 23); the meekness and gentleness of Christ, (2 Cor. x. 1); the truth of Christ, (2 Cor. xi. 10); the grace of Christ, (Gal. i. 6); the mystery of Christ, (Eph. iii. 4; Col. iv. 3); the unsearchable riches of Christ, (Eph. iii. 8); the gospel of Christ, (2 Cor. ii. 12); the kingdom of Christ, (Eph. v. 5); the day of Christ, (Phil. i. 10, ii. 16; 2 Thess. ii. 2); the circumcision of Christ, (Col. ii. 11); the name of Christ, (2 Tim. ii. 19); the patience of Christ, (2 Thess. iii. 5); the person of Christ, (2 Cor. ii. 10); the body of Christ, (1 Cor. x. 16; Eph. iv. 12); the afflictions of Christ, (Col. i. 24); the judgment of Christ, (2 Cor. v. 10); the obedience of Christ, (2 Cor. x. 5); the power of Christ, (2 Cor. xii. 9); the law of Christ, (Gal. vi. 2); the gift of Christ, (Eph. iv. 7); the fullness of Christ, (Eph. iv. 13); the work of Christ, (Phil. ii. 30); the word of Christ, (Col. iii. 16); the fear of Christ, (Eph. v. 21); the churches of Christ. (Rom. xvi. 16.) Christ was everything and He waits to be everything in fullness of love.



"It shall be  
**A Face like My Face** that receives thee  
 A man like to Me  
 Thou shalt love and be loved by forever;  
 A Hand like this hand  
 Shall throw open the gates of new life to thee,  
 See the Christ stand!"

Christians are an epistle of Christ. (2 Cor. iii. 3.) Through Christ Paul had confidence to Godward. (2 Cor. iii. 4.) God's comfort aboundeth to us through Christ. (2 Cor. i. 5.) We are justified in Christ. (Gal. ii. 17.) He feared lest the minds of the Corinthians should be corrupted from the simplicity and the purity that is toward Christ. (2 Cor. xi. 3.) He had espoused them to one husband that he might present them as a pure virgin to Christ. (2 Cor. xi. 2.) Epænetus he speaks of as the first fruits of Asia unto Christ. (Rom. xvi. 5.) The law was a tutor to bring us unto Christ. (Gal. iii. 24.) The Church is subject to Christ. (Eph. v. 24.) He cherishes her as a husband his wife. (Eph. v. 29.) Servants are to serve in singleness of heart as unto Christ. (Eph. vi. 5.) Paul prayed that the fellowship of Philemon's faith might become effectual unto Christ. (Philemon 6.) With Christ Paul was crucified, (Gal. ii. 20), quickened, (Eph. ii. 5), and he desired to depart, to be with Him. (Phil. i. 23.) The Ephesians, before the gospel came, were separate from Christ. (Eph. ii. 12.) Those who would be justified by law are severed from Christ. (Gal. v. 4.) Young widows wax wanton against Christ. (1 Tim. v. 11.) All our sin is sin against Christ. (1 Cor. viii. 12.) And Christ will judge us. (Rom. xiv. 10; 2 Cor. v. 10.)

It is not surprising that Paul claimed the pre-eminence for such a Christ, (1 Cor. i. 13, xv.

23; 2 Cor. vi. 15; cf. Col. i. 18), that he counted all things but loss for Christ, (Phil. iii. 7; Col. ii. 8, 17), and that he subjected all his thoughts to Christ. (2 Cor. x. 5.) "For Christ's sake," he writes, "we are fools," (1 Cor. iv. 10), and "for Christ's sake" he took "pleasure in weakness, injuries, miseries, persecutions, distresses." (2 Cor. xii. 10.) The phrase "for Christ's sake," in the Authorized Version, occurred also in Eph. iv. 32, but the Revised Version renders that verse, "Even as God in Christ forgave you." In Paul's view Christ was the present and indwelling God. Him he loved and in Him he lived.

(5) The Lord. "The term Lord," Somerville contends, "except where he quotes from the Old Testament (in which case *κύριος* is used of God, being the Septuagint translation) uniformly denotes Christ in Paul's Epistles. That he regards it as Christ's proper designation we see from 1 Cor. viii. 5, 6; also from Eph. iv. 5; 1 Cor. xii. 5. Wherever 'Lord' occurs, we are to understand him as referring to Christ. 1 Cor. iv. 19, iii. 5, vii. 17; Rom. xiv. 4, which Weiss adduces as exceptions, are so only in appearance." (*St. Paul's Conception of Christ*, p. 135.)

The Jesus who had been among men, Paul called the Lord. James was "the Lord's brother," (Gal. i. 19), and he speaks elsewhere of "the brethren of the Lord." (1 Cor. ix. 5.) As it was "the Lord of glory" who had been crucified, (1 Cor. ii. 8), so it was "the Lord" whom God raised up. (1 Cor. vi. 14.) And it was "the Lord" Paul saw in the Damascus vision, (Acts ix. 5, 6, 27, xxii. 8, 10, xxvi. 15; 1 Cor. ix. 1), and "the Lord" then spoke to him.

But it is almost always of Jesus as sovereign

of the spiritual life and of all the service of man that Paul speaks as "Lord." At Antioch he ministered to the Lord. (Acts xiii. 2.) The "hand of the Lord" was upon him. (Acts xiii. 11.) Elymas perverted "the right ways of the Lord." (Acts xiii. 10.) Paul preached the "word of the Lord." (Acts xv. 35, 36, xvi. 32.) He commended his churches to the Lord. (Acts xiv. 23.) Lydia was faithful to the Lord, Who had opened her heart. (Acts xvi. 15.) Paul served the Lord. (Acts xx. 19; Rom. xii. 11.) The Lord assigns duty and privilege. (1 Cor. iii. 5.) He is the sole judge of life and service. (1 Cor. iv. 4.) Paul made his plans conditionally—"if the Lord will," (1 Cor. iv. 19), or "if the Lord permit." (1 Cor. xvi. 7.) And such phrases were not meaningless or piously parenthetical merely, as they so easily become with us. "Lord," confessed good Thomas Fuller, "when in any writing I have occasion to insert these passages, God willing, God lending me life, etc., I observe, Lord, that I can scarce hold my hand from encircling these words in a parenthesis, as if they were not essential to the sentence, but may as well be left out as put in. Whereas, indeed, they are not only of the commission at large, but so of the quorum that without them all the rest is nothing; wherefore hereafter I will write those words fully and fairly, without any enclosure about them. Let critics censure it for bad grammar, I am sure it is good divinity." (*Good Thoughts in Bad Times*, xvii.) He knew the Lord's mind and expressed it. (1 Cor. vii. 10, 12.) His authority for building up was from the Lord. (2 Cor. xiii. 10.) He besought the Lord to take away his thorn. (2 Cor. xiii. 8.) He says that that man is approved whom the Lord commendeth. (2 Cor. x. 18.) It was the

Lord who commanded him to go to the Gentiles. (Acts xiii. 47.) The Lord knows His own (2 Tim. ii. 19.) Out of all his dangers the Lord delivered him, (2 Tim. iii. 11), and stood by him and strengthened him. (2 Tim. iv. 17.) Life under such a Lord was not a trivial or petty thing, nor unintelligible and strange,

“A wisp of fog betwixt us and the sun;  
A call of battle, and the battle done,  
Ere the last echo dies within our ears;  
A rose choked in the grass; an hour of fears;  
The gusts that past a darkened shore do beat,  
The burst of music down an unlistening street.”

It was a mystery, but quick and heavenly and clear, an obedience, a ministry.

The phrase “in the Lord,” like “in Christ,” shows this comprehending, sovereign place of Jesus. He is the sphere and location of all. The Romans were to receive Phœbe in the Lord. (Rom. xvi. 2.) Amplias and Rufus were beloved in the Lord. (Rom. xvi. 8, 11.) They labored in the Lord. (Rom. xvi. 11.) Paul made his salutations in the Lord. (Rom. xvi. 22; 1 Cor. xvi. 19.) “He that glorieth,” He said, “let him glory in the Lord.” (1 Cor. i. 31; 2 Cor. x. 17.) Timothy was faithful in the Lord. (1 Cor. iv. 17.) Paul served in the Lord as the Lord’s bondsman. (1 Cor. vii. 22.) Right marriages are in the Lord. (1 Cor. vii. 39.) The Corinthian Christians were his work in the Lord, (1 Cor. ix. 1), and the seal of his apostleship in the Lord. (1 Cor. ix. 2.) “In the Lord” Christians labor not in vain, (1 Cor. xv. 58); children are to obey their parents, (Eph. vi. 1); we are to be strong, (Eph. vi. 10); to rejoice, (Phil. iii. 1, iv. 4); to stand fast, (Phil. iv. 1); to walk in Christ Jesus the Lord. Doors were opened to Him in the

Lord. (2 Cor. ii. 12.) He was "the prisoner in the Lord." (Eph. iv. 1.) He spoke and testified in the Lord. (Eph. iv. 17.) He called Tychicus "a beloved brother and faithful minister in the Lord." (Eph. vi. 21; Col. iv. 7.) He described certain Christians as "the brethren in the Lord." (Phil. i. 14.) He trusted in the Lord that He might come to Philippi. (Phil. ii. 24.) He rejoiced in the Lord greatly. (Phil. iv. 10.) If the Thessalonians stood fast in the Lord, then He lived. (1 Thess. iii. 8.) He had confidence in the Lord touching the Thessalonians. (2 Thess. iii. 4.) Onesimus was a brother beloved in the Lord. (Philemon 16.) He begged Philemon, "Let me have joy of thee in the Lord." (Philemon 20.) Ministry was received by men in the Lord. (Col. iv. 17.) The Ephesians were once darkness but now light in the Lord. (Eph. v. 8.) Study also Rom. xvi. 13; 1 Thess. v. 12; Col. iii. 18; Phil. ii. 29, iv. 2; 1 Cor. xi. 11. And summarizing the whole story of character and destiny, he says that "in Christ Jesus each several building groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation of God in the Spirit." (Eph. ii. 21, 22.)

And so also Paul is constantly using the phrase "of the Lord." And why should he not use it and expect us to walk worthily of the Lord, since "all things have been created through Him and unto Him, and He is before all things and in Him all things consist"? (Col. i. 10, 16, 17.) Study the phrases he uses containing these words, "of the Lord." He speaks of "the mind of the Lord," (Rom. xi. 34; 1 Cor. ii. 16); the things, (1 Cor. vii. 32, 34); the table, (1 Cor. x. 21); the cup, (1 Cor. x. 21, xi. 27); the body and blood, (1 Cor. xi. 27); the chastening, (1 Cor.

xi. 32); the commandments, (1 Cor. xiv. 37); the work, (1 Cor. xvi. 10); the Spirit of the Lord, where there is liberty, (2 Cor. iii. 17); the glory, (2 Cor. iii. 18); the fear, (2 Cor. v. 11); the grace of giving ministered by Paul to the glory of the Lord, (2 Cor. viii. 19); vision and revelation, (2 Cor. xii. 1); the will, (Eph. v. 17); the nurture and admonition, (Eph. vi. 4); imitators of the Lord, (1 Thess. i. 6); the word, (1 Thess. i. 8, iv. 15; 2 Thess. iii. 2); the day, (1 Thess. v. 2); the face, (2 Thess. i. 9); the exceeding abundant grace of our Lord, (1 Tim. i. 14); the testimony, (2 Tim. i. 8); the mercy of the Lord. (2 Tim. i. 18.) As the servant of the Lord, Timothy must not strive. (2 Tim. ii. 24.) The brethren at Thessalonica were beloved of the Lord. (2 Thess. ii. 13.) "We take thought," he says, "for things honorable in the sight of the Lord." (2 Cor. viii. 21.)

With Paul the Lord was the norm and end of all things. As to the observance of holy days, eating and not eating, they were all to the Lord with true men. (Rom. xiv. 6.) We live and die unto the Lord. (Rom. xiv. 8.) Christians are "joined to the Lord" and are one spirit, (1 Cor. vi. 17), and are to "attend upon the Lord without distraction." (1 Cor. vii. 35.) When men "turn to the Lord" the veil of obscurity is taken away from spiritual truth. (2 Cor. iii. 16.) The Macedonians in their giving did well because they first gave themselves to the Lord. (2 Cor. viii. 5.) We must prove what is "well pleasing unto the Lord," (Eph. v. 10; Col. iii. 20); make "melody with our hearts to the Lord." (Eph. v. 19.) The family and human service rest on the basis of loyalty to the Lord and their obligations are to be met as to Him. (Eph. v. 22, vi. 7.) We are to do all heartily as to the Lord. (Col.

iii. 23.) Peace is to be with all who call on the Lord out of a pure heart. (2 Tim. ii. 22.) Paul so called on Him as Lord. (Acts xxii. 19; Rom. x. 16, xi. 3. Compare Acts ix. 5, 6, xxii. 8, 10, xxvi. 15.)

Jesus was the Lord, the absolute sovereign and director of Paul and is to be of us. So the apostles had recognized Him by Galilee, and so we must recognize Him now.

"O Church to-day! If, in that morn's grey light,  
Those dim eyed fishers recognized the Lord,  
What shall we say, who with still clearer sight,  
Behold His glory,—as with conquering word  
He brings not fish but nations, to be stored  
Within His mighty net? What can we say  
But 'Lord, 'tis Thou!' Be evermore adored,  
Whether we look, or run, or work, or play,  
'It is the Lord! command us Saviour, every way!'"

He is the Son of God, Lord of heaven and earth. (Acts xvii. 24.) As Lord over all, He is rich unto all that call upon Him. (Rom. x. 12.) His word was supreme. (1 Cor. vii. 10, 12.) He calls each man to his special work. (1 Cor. vii. 17.) He is Lord of and for our bodies. (1 Cor. vi. 13.) We are to attend upon Him without distraction. (1 Cor. vii. 35.) The earth is His. (1 Cor. x. 26, 28.) He is not to be provoked to jealousy. (1 Cor. x. 22.) To confess that He is Lord is through the Spirit. (1 Cor. xii. 3.) The Lord is the Spirit. (2 Cor. iii. 19.) That man is approved whom the Lord commendeth. (2 Cor. x. 18.) Blessed is the man to whom He as Lord will not reckon sin. (Rom. iv. 8.) His sayings are conclusive and authoritative. (Rom. xii. 19, xiv. 11.) "They will not hear me," saith the Lord, (1 Cor. xiv. 21), and the Lord saith, "Be ye separate." (2 Cor. vi. 17, 18.)



All Paul's confidence was in the Lord and he was in the confidence of the Lord. The Lord knew the thoughts of the wise that they were vain. (1 Cor. iii. 20.) When he doubted the sufficiency of his simple message he remembered that. When he gloried he was speaking "not after the Lord." (2 Cor. xi. 17.) The Lord had ordained that preachers should live of the gospel, but this privilege Paul waived, (1 Cor. ix. 14), never losing sight of his right to surrender his rights. Through the Lord he had confidence in the Galatians' fidelity to truth. (Gal. v. 10.) And from the Lord he and his Christians received the recompense of the inheritance. (Col. iii. 24.) The Lord would make his converts increase and abound in love. (1 Thess. iii. 12.) He adjured the Thessalonians by the Lord. (1 Thess. v. 27.) The Lord should direct their hearts into the love of God and patient waiting for Christ. (1 Thess. iii. 5.) The Lord of peace Himself should give them peace at all times, in all ways. (2 Thess. iii. 16.) The Lord should be with them all. (2 Thess. iii. 16.) The Lord would give mercy to the house of Onesiphorus. (2 Tim. i. 16; compare 2 Tim. i. 18.) The Lord would give Timothy understanding in all things, and Alexander reward according to his harmful works. (2 Tim. ii. 7, iv. 14.) And just as Paul boldly spoke as the Lord's representative, in His name, so Timothy was to speak and charge in the sight of the Lord. (2 Tim. ii. 14.)

Most of all did Paul think and speak of the Lord as he looked forward. The Lord would "execute his word upon the earth." (Rom. ix. 28.) In the midst of darkness this was his confidence, and "the Lord of Sabaoth had left us a seed." (Rom. ix. 29.) The Lord's supper he knew was established "until the Lord come."

(1 Cor. iv. 5.) In that supper, received from the Lord, we show forth the Lord's death until He come. (1 Cor. x. 23, 26.) And we err when we do not discern in it the Lord's body which was and will come again. (1 Cor. xi. 29.) Paul desired Him; so while present in body and absent from the Lord, he yet longed to be at home with Him. (2 Cor. v. 6, 8.) In that day, or some day, each man shall receive again from the Lord whatsoever good thing he hath done. (Eph. vi. 8.) Even then the Lord was at hand, (Phil. iv. 5), the avenger of all transgressions, (1 Thess. iv. 6), who would some time appear from heaven with the angels of His power, to destroy sin from the face of the Lord, and from the glory of His might. (2 Thess. i. 8, 9.) But the Christians who are alive unto His coming, the Lord will catch up to Himself. (1 Thess. iv. 15.) He, the Lord, shall descend from heaven with a shout, not despised nor rejected, but the dominant Lord of time and eternity, and of the souls of the evil and the good. (1 Thess. iv. 16.) The living in Him shall meet the Lord in the air, and be one with the Lord. (1 Thess. iv. 17.) The day of the Lord he saw coming like a thief in the night, (1 Thess. v. 2), but the Lord was faithful, who would establish us for that day and guard us from the evil. (2 Thess. iii. 3.) At that day, the Lord the righteous Judge, will give to Paul, he believed, and to all lovers of His coming, a crown, (2 Tim. iv. 8), even as that same Lord, well Paul knew in the cold and gloom of his Mamertine dungeon, would deliver him from every evil. (2 Tim. iv. 18.)

Who can wonder at Paul's passionate devotion to such a Lord? What a mass of assertion of Christ's unique deity is in these statements of His Lordship! Believing in Him as divine, and as

owner and emperor, is it strange that all things dwarfed in comparison with Him? Whosoever calls on the name of the Lord, Paul said, shall be saved. (Rom. x. 13.) All the Gentiles should praise this Lord. (Rom. xv. 11.) After this Lord men should seek, and all the Gentiles. (Acts xv. 17.) He is the second man, the Lord from heaven. (1 Cor. xv. 47.) Howsoever many differences there may be, there is one Lord. (1 Cor. xii. 5.) "One Lord, one faith, one baptism." (Eph. iv. 5.) Jesus Christ is this Lord. (Phil. ii. 11.) Whatsoever we do we are to do in His name. (Col. iii. 17.) He is the blessed and only Potentate, the King of them that reign as kings, and Lord of them that rule as lords. (1 Tim. vi. 15. Compare Rev. xvii. 14, xix. 16.)

"Jesus, my Lord"—these were the central words of Paul's life. He subjected himself, his will, his whole being to Jesus as Lord. There is irresistible power in a life like this. "I always like to hear a man, especially a young man, call Jesus, Lord," said Dr. A. J. Gordon once. Into the human will which yields itself in such surrender the divine will pours, and all the comforts and powers of the Lord become His servant's. All that is in the hymn, and more, was Paul's :

"Jesus, Thy name I love,  
All other names above,  
Jesus, my Lord!  
Oh, Thou art all to me!  
Nothing to please I see,  
Nothing apart from Thee,  
Jesus, my Lord!

"Thou, blessed Son of God,  
Hast bought me with Thy blood,  
Jesus, my Lord!

Oh, how great is Thy love,  
 All other loves above,  
 Love that I daily prove,  
 Jesus, my Lord!

"When unto Thee I flee,  
 Thou wilt my refuge be,  
 Jesus, my Lord!  
 What need I now to fear,  
 What earthly grief or care,  
 Since Thou art ever near,  
 Jesus, my Lord?"

"Soon Thou wilt come again!  
 I shall be happy then,  
 Jesus, my Lord!  
 Then Thine own face I'll see,  
 Then I shall like Thee be,  
 Then evermore with Thee,  
 Jesus, my Lord!"

(6) Jesus Christ. "The term Christ," says Somerville, "when conjoined with Jesus in the Epistles always points to the religious significance Jesus has for believers."

In Paul's first Epistles, First and Second Thesalonians, this title is not used. It is always "the Lord Jesus Christ." And it is not used much in the last Epistles. In First and Second Timothy "Lord" is the usual title, or "Christ Jesus." "Jesus Christ" is used most frequently in Romans, First and Second Corinthians and Galatians, though often also in Philipians.

In some ways this seems to be Christ's most tender title. Paul appeared to have used it naturally in connection with the closest relationship of Jesus to us, and His largest significance to our heart and spirit. It is the title which sets first the human Jesus, but adds at once His divine and Messianic name. As we repeat the words, we see the Father's Son in humanity who "had to

maintain obedience toward His heavenly Father in the midst of a sinful world estranged from God, not only by keeping Himself unspotted from this world, but by revealing to it the whole of God's holy love," who could not therefore "live to God simply for Himself in quiet seclusion from the world," but "had to enter into it as the Christ, the God-sent Saviour, and allow the revilings of those who revile God to fall on Himself. (Rom. xv. 3.) He had to bear upon His heart in compassion the sinful corruption of the world." (Beyschlag, *New Testament Theology*, Vol. II., p. 70 f.) Jesus, of Joseph's family, and Christ, the Anointed and Sent of God, man and God, Paul conjoins here.

He had been called to be an apostle of Jesus Christ, (1 Cor. i. 1; 2 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1), and an apostle through Jesus Christ. (Gal. i. 1.) And he called himself a servant of Jesus Christ. (Rom. i. 1; Phil. i. 1.)

His gospel was the gospel of Jesus Christ. "My gospel and the preaching of Jesus Christ," he calls it. (Rom. xvi. 25.) "Jesus Christ was preached by us." (2 Cor. i. 19; Gal. iii. 1.) He was taught his gospel by revelation of Jesus Christ. (Gal. i. 12.) He wanted to know nothing but Jesus Christ. (1 Cor. ii. 2.) Why? Jesus Christ was the only foundation, (1 Cor. iii. 2), the cornerstone. (Eph. ii. 20.) Jesus Christ was the right title to use with such a figure of speech, for Jesus Christ is the right seal of the solemn covenant of the threshold. (See Trumbull, *The Threshold Covenant*, p. 62.) Grace reigneth unto righteousness, unto eternal life by Jesus Christ. (Rom. v. 21.) The glory of God has been revealed in the face of Jesus Christ. (2 Cor. iv. 6.) God has reconciled us to Him-

self by Jesus Christ. (2 Cor. v. 18.) "Not only do we know God by Jesus Christ alone," says Pascal, "but we know ourselves by Jesus Christ alone. We know life and death by Jesus Christ alone. Apart from Jesus Christ we know not what is our life, nor our death, nor God, nor ourselves." We are justified by the faith of Jesus Christ. (Gal. ii. 16.) The righteousness of God, through faith in Jesus Christ, has been manifested to all who believe, (Rom. iii. 22), and all by the grace of the one man Jesus Christ who undid the man Adam's woeful work. (Rom. v. 15.)

Once Paul calls Him "our Saviour Jesus Christ." (Titus ii. 13.) We are the called of Jesus Christ. (Rom. i. 6.) The grace of God is given us by Jesus Christ. (1 Cor. i. 4.) We have the fellowship of His Son Jesus Christ, into which the faithful God has called us. (1 Cor. i. 9.) We are predestinated by Jesus Christ unto Himself. (Eph. i. 5.) All the fruits of righteousness are through Jesus Christ. (Phil. i. 11.) The promise by faith in Jesus Christ is given to them that believe. (Gal. iii. 22.) In Jesus Christ the blessing of Abraham came to the Gentiles. (Gal. iii. 14.) In Jesus Christ, only Jesus Christ and His faith availeth. Circumcision availeth nothing. (Gal. v. 6.) And except we be reprobates Jesus Christ is in us. (2 Cor. xiii. 5.) "For our joy and our healing," says the author of *The Vision of Piers, the Plowman*, "Jesus Christ of heaven, in a poor man's apparel, pursueth us ever and looketh on us in their likeness, and that with lovely cheer." But whether in others or in ourselves, Jesus Christ is seeking us and offering all to us.

The day of Jesus Christ will come. (Phil. i. 6.) Until then we should with the Spirit of Jesus Christ seek the things that are Jesus Christ's.

(Phil. i. 19, ii. 21.) For by Jesus Christ God will judge the secrets of men. (Rom. ii. 16.) And we shall reign in life by the one, Jesus Christ. (Rom. v. 17.) To God, through Jesus Christ be glory. (Rom. xvi. 27.)

Jesus Christ was very much to Paul. Through Jesus Christ he thanked the Father. (Rom. i. 8.) In the name of Jesus Christ he ordered out the spirit of divination. (Acts xvi. 16.) Paul was the prisoner of Jesus Christ for the Gentiles. (Eph. iii. 1; Philemon 9.) Jesus Christ was showing forth all long-suffering in Paul. (1 Tim. i. 16.) Jesus Christ was his Lord. (Phil. ii. 1, 11.) He wished Timothy "to remember Jesus Christ." (2 Tim. ii. 8.) "Remember Jesus Christ risen from the dead, of the seed of David, according to my gospel." What richer memory can there be than this? Do we remember him?

"According to Thy gracious word,  
In meek humility,  
This will I do, my dying Lord,  
I will remember Thee.

"Thy body broken for my sake,  
My bread from heaven be;  
Thy testamental cup I take,  
And thus remember Thee.

"Gethsemane can I forget,  
Or there Thy conflict see,  
Thine agony and bloody sweat,  
And not remember Thee?

"When to the cross I turn mine eyes,  
And rest on Calvary,  
O Lamb of God, my sacrifice,  
I must remember Thee.

"Remember Thee, and all Thy pains  
And all Thy love to me;  
Yea, while a breath, a pulse remains,  
Will I remember Thee.



“And when these failing lips grow dumb,  
 And mind and memory flee,  
 When Thou shalt in Thy Kingdom come,  
 Then Lord, remember me!”

We can be sure, though Paul only once uses this expression, that his memory was a dwelling place of Jesus Christ. Perhaps he had seen more than he betrays. Perhaps he had not seen and could remember Him only as others had told him of His earthly life and as he knew Him in that other life from which He had spoken to him. But by day and night he recalled Him and lingered upon His memory.

(7) Christ Jesus. This title is used in the New Testament by Paul alone save in Heb. iii. 1 and 1 Peter v. 10, 14, in the Authorized Version. The Revised Version makes the first of these read simply Jesus, and the others Christ. The same words are used as in Jesus Christ, but their order is reversed, and that is set first which was second before, and that second which was first.

Paul was an apostle of Christ Jesus, (2 Cor. i. 1; 1 Tim. i. 1; 2 Tim. ii. 1.) He was the minister of Christ Jesus unto the Gentiles. (Rom. xv. 16.) All things else he counted dross for the excellency of the knowledge of Christ Jesus, his Lord. (Phil. iii. 8.) He longed to be apprehended of Christ Jesus. (Phil. iii. 12.) And he gave his charges to Timothy in the sight of Christ Jesus. (1 Tim. v. 21, vi. 13.) He and we have been baptized into Christ Jesus. (Rom. vi. 3.) He wanted Timothy to be a good soldier, (2 Tim. ii. 3), and a good minister of Christ Jesus. (1 Tim. iv. 6.)

Once he speaks of “Christ Jesus our Saviour.” (Titus i. 4.) It was on Christ Jesus that he led the Galatians to believe. (Gal. ii. 16.) From Christ Jesus came grace, mercy, peace. (2 Tim.

i. 2.) Unto God be glory in Christ Jesus, (Eph. iii. 21), as from Him comes our abundance, according to God's riches in glory in Christ Jesus. (Phil. iv. 19.)

Paul preached not himself, but Christ Jesus as Lord. (2 Cor. iv. 5.) He had been received by the Galatians even as Christ Jesus. (Gal. iv. 14.) There was one mediator, the Man Christ Jesus. (1 Tim. ii. 5.) Christ Jesus came into the world to save sinners. (1 Tim. i. 15.) Christians were to be of the same mind one with another, according to Christ Jesus. (Rom. xv. 5.)

"In Christ Jesus" with Paul is a favorite phrase, though less so than "in Christ." Christ Jesus, like Christ, is the sphere of our life, its source, its power, its meaning, its goal. Paul speaks of redemption "in Christ Jesus," (Rom. iii. 24); the spirit of life, (Rom. viii. 2); faith, (1 Tim. iii. 13; 2 Tim. iii. 15; Gal. iii. 26; Col. i. 4); the love of God, (Rom. viii. 39); liberty, (Gal. ii. 4); the will of God, (1 Thess. v. 18); God's kindness, (Eph. ii. 7); glorying, (Rom. xv. 17); living godly, (2 Tim. iii. 12); the peace of God keeping our hearts and thoughts, (Phil. iv. 7); salvation, (2 Tim. ii. 10); grace, (2 Tim. ii. 1); grace given, (2 Tim. i. 9); faith and love, (1 Thess. ii. 14); the high calling of God. (Phil. iii. 14.) In Christ Jesus we are created for good works, (Eph. ii. 10); sanctified, (1 Cor. i. 2); made nigh, (Eph. ii. 13); are to reckon ourselves alive to God. (Rom. vi. 11.) And in Christ Jesus God purposed to make known His wisdom, (Eph. iii. 11); and we are to glory. (Phil. iii. 3.) Paul speaks also of saints in Christ Jesus, (Phil. iv. 21); helpers, (Rom. xvi. 3); heavenly places, (Eph. ii. 6); churches of God in Christ Jesus, (1 Thess. ii. 14); fellow-prisoners in Christ Jesus. (Philemon 23.)

(8) The Lord Jesus. It was the Lord Jesus who established the Supper. (1 Cor. xi. 23.) The Jews killed the Lord Jesus. (1 Thess. ii. 15.) Paul recalled the words of the Lord Jesus. (Acts xx. 35.) God raised up the Lord Jesus, (2 Cor. iv. 14), and the ministry which Paul had was received of the Lord Jesus. (Acts xx. 24.)

In "the name of the Lord Jesus," Paul spoke boldly. (Acts ix. 29.) For that name he was ready to die. (Acts xxi. 13.) In it he passed judgment on the Corinthians' sin. (1 Cor. v. 4.) The Colossians were to do all in the name of the Lord Jesus, (Col. iii. 17); and he prayed that it might be glorified in the Thessalonians. (2 Thess. i. 12.)

Confessing with the mouth the Lord Jesus was a condition of salvation in Paul's view. (Rom. x. 9.) In the Lord Jesus he was persuaded nothing was unclean. (Rom. xiv. 14.) The faith of the Ephesians was in the Lord Jesus. (Eph. i. 15.) Philemon's faith was toward the Lord Jesus. (Philemon 5.) He hoped in the Lord Jesus to execute certain plans. (Phil. ii. 19.) He expected the Thessalonians in the Lord Jesus to work and please God. (1 Thess. iv. 1.) Note the place of the Lord Jesus in the judgment of the sinful members at Corinth. (1 Cor. v. 4.)

The day of the Lord Jesus is coming. The Corinthians would be saved then. (1 Cor. v. 5.) They would be Paul's glorying then. (2 Cor. i. 14.) So also would the Thessalonians, before the Lord Jesus at His coming. (1 Thess. ii. 19.) He would come with all His saints. (1 Thess. iii. 13.) At the revelation of the Lord Jesus from heaven there would be vengeance on sin, (2 Thess. i. 7); and against all that obey not the

gospel of our Lord Jesus. (2 Thess. i. 8.) The lawless one the Lord Jesus shall slay with the breath of His mouth. (2 Thess. ii. 8.)

The phrase "our Lord Christ" is used twice—once of not serving, and once of serving. (Rom. xvi. 18; Col. iii. 24.)

(9) Jesus Christ, our Lord. So he begins the Epistle to the Romans. "The Son of God, Jesus Christ our Lord, through whom we receive grace and apostleship." (Rom. i. 4.) He speaks of the fellowship of "His Son Jesus Christ, our Lord," (1 Cor. i. 9); and "eternal life through Jesus Christ, our Lord." (Rom. v. 21, vi. 23.) "Who shall deliver me out of the body of this death" of hopeless struggle against inward sin? he asked, and answers exultantly, "I thank God through Jesus Christ our Lord." (Rom. vii. 25.)

(10) Christ Jesus our Lord. He is sure that he cannot be separated "from the love of God which is in Christ Jesus our Lord." (Rom. viii. 39.) He protested by the glorying in the Corinthians which he had in Christ Jesus our Lord that he died daily. (1 Cor. xv. 31.) He speaks richly of God's "eternal purpose which he purposed in Christ Jesus our Lord, in whom we have boldness and access in confidence through our faith in Him." (Eph. iii. 11, 12.) "The free gift of God is eternal life in Christ Jesus our Lord." (Rom. vi. 23.) He counted "all things to be loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. iii. 8.) And he expected the Colossians as they received Christ Jesus the Lord to walk in Him, rooted and built up in Him. (Col. ii. 6.) He sent Timothy grace, mercy, peace, from Christ Jesus our Lord, (1 Tim. i. 2; 2 Tim. i. 2), and he looked up gratefully to Christ Jesus our Lord for that He

counted Him faithful, appointing him to His service. (1 Tim. i. 12.)

(11) The Lord Jesus Christ, or our Lord Jesus Christ. This was the full, formal title, subordinating nothing, emphasizing no part of Jesus' name, but setting it forth in all its dignity and dominion. It is the phrase repeatedly used by Paul in his benedictions. (Gal. vi. 18; 1 Thess. v. 28; Rom. xvi. 20; 1 Cor. xvi. 23; 2 Cor. xiii. 14; Phil. iv. 23; 2 Thess. iii. 18; Philemon 25; Rom. i. 7.) "Ye know the grace of our Lord Jesus Christ," he writes to the Corinthians, "how that though He was rich He became poor." (2 Cor. viii. 9; compare 2 Thess. i. 12.) In the opening verses of his Epistles it is "grace and peace from the Lord Jesus Christ," as at the end. (1 Cor. i. 3; Gal. i. 3; Eph. i. 2; Phil. i. 2; 2 Thess. i. 2; Philemon 3.) He speaks of peace with God secured through our Lord Jesus Christ, (Rom. v. 1); "of peace from God our Father and the Lord Jesus Christ," (2 Cor. i. 2); "of faith toward our Lord Jesus Christ," (Acts xx. 21); "of joy in God through our Lord Jesus Christ," (Rom. v. 11); and "salvation of our Lord Jesus Christ," (1 Thess. v. 9); of peace and "love with faith" from God the Father and the Lord Jesus Christ. (Eph. vi. 23.)

And so the Lord Jesus Christ is represented as the Lord of the spiritual life. "Believe in the Lord Jesus Christ and thou shalt be saved." (Acts xvi. 31.) "Put ye on the Lord Jesus Christ." (Rom. xiii. 14.) "Our Lord Jesus Christ gave Himself for our sins that He might deliver us out of this evil world." (Gal. i. 4.) And by the Lord Jesus Christ Paul makes exhortation, and His grace he entreats. (Acts. xv. 30; 1 Thess. iii. 11; 2 Thess. ii. 16, iii. 12; 2 Tim. iv. 22.) And he appeals to "the name

of the Lord Jesus Christ," (1 Cor. i. 10, v. 11), gives thanks always for all things in the name of the Lord Jesus Christ, (Eph. v. 20); commands in His name, (2 Thess. iii. 6); and blesses all that call upon it. (1 Cor. i. 2.) For through our Lord Jesus Christ are all things, and we through Him. (1 Cor. viii. 6.) He gloried only in "the cross of our Lord Jesus Christ." (1 Tim. vi. 3.)

Our Lord Jesus Christ is divine. His Father is God, the Father of glory. (Rom. xv. 6; 2 Cor. i. 3; Eph. i. 3, 17; Col. i. 3.) If, therefore, any love not the Lord, let him be anathema, (1 Cor. xvi. 22), but "grace be with all of them that love our Lord Jesus Christ in incorruptness." (Eph. vi. 24.)

Our Lord Jesus Christ will come again. (1 Thess. v. 23; 2 Thess. ii. 1.) We wait for the revelation, (1 Cor. i. 7), and His day, (1 Cor. i. 8), even for Him, the Saviour, "the Lord Jesus Christ who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory. (Phil. iii. 20, 21.) And meanwhile we continue "in the work of faith and labor of love and patience of hope in our Lord Jesus Christ before our God and Father." (1 Thess. i. 3.)

Two things among many are clear from this study of Paul's use of Jesus' titles: (1) One is that there is no iron rigidity in their use. While some general differences are quite clear, Paul is not bound in any way. A writer in a secular paper recently declared that in the Epistles a fixed terminology was always accurately maintained, as follows: "Jesus, the Saviour. Christ, the Messiah or Anointed One. Jesus Christ, as living or dying on the earth, when the person is prominent. Christ Jesus, as risen and ascended,



whenever the office of the Christ is the prominent thought. Jesus Christ our Lord, as having purchased us with His blood. Christ Jesus our Lord, as having sealed and anointed us with His Spirit from heaven." But a glance at the references shows the inaccuracy of this statement.

(2) But whatever Paul's use of the various terms, the great truth is clear that no claim could be made for Jesus which he did not make. The Lord of whom he speaks with such variety of phrase filled the whole horizon of his thought and love, and was to him Saviour, Friend, King, and God. This is not exaggerative of Paul's estimate of Jesus. He held for Paul the place of God, whose Son and messenger He was, and yet in his absorbing sense of His deity Paul never lost sight of the fullness of Christ's human sympathy and he fell ever upon His mercy, as the One who knows and understands.

" Not as one blind and deaf to our beseeching,  
Neither forgetful that we are but dust,  
Not as from heavens too high for our upreaching,  
Coldly sublime, intolerably just.

" Nay, but Thou knowest us, Lord Christ, Thou knowest,  
Well Thou rememberest our feeble frame,  
Thou canst conceive our highest and our lowest  
Pulses of nobleness and aches of shame.

" Therefore have pity! not that we accuse Thee,  
Curse Thee and die and charge Thee with our woe:  
Not thro' Thy fault, O Holy One, we lose Thee.  
Nay, but our own, yet hast Thou made us so!

" Then tho' our foul and limitless transgression  
Grows with our growing, with our breath began,  
Raise Thou the arms of endless intercession,  
Jesus, divinest when Thou most art man!"

## 2. Paul's Conception of Christ.

First of all, Jesus was, in Paul's view, the



Saviour of men. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from the wrath through Him. For if, while we were enemies, we were reconciled unto God through the death of His Son, much more, being reconciled, we shall be saved by His life." (Rom. v. 8, 9, 10.) Here is Paul's estimate of the death of Jesus, and the heart of God toward us. "Nothing," as Somerville says, "could be farther from Paul's thought than the idea that the death of Christ was needed to win the love of God for us, or to overcome any reluctance in Him to show mercy to sinners. On every page of his writings we are taught that the event on Calvary, so far from begetting love in God's heart, simply revealed and put into exercise the love that was there from eternity." But it was more than a revelation of the love of God—it was a redemption and a service. It was an offering on our behalf of what we ought to, but could not offer to God, but what, offering for us, He enables us also to offer for ourselves. (Rom. xii. 1.) "As Paul puts the matter, it is not that God reveals His love in the death of Christ, and so redeems us, but rather that God redeems us by the death of Christ, and so reveals His love." (Somerville, *St. Paul's Conception of Christ*, p. 77.)

But what was Paul's view of the earthly life of Jesus? What did he know of it? Hausrath says, "That he knew, in a particular case, to give the historical even to detail is proved by his own statement to the Galatians, that he had so set Jesus before their eyes as the crucified One, that he never believed he would have reason to fear that they would turn to another gospel. His knowledge embraces the whole life of Jesus. He

mentions His Davidic descent, (Rom. i. 3, ix. 5), and he knows of His baptism and makes an allegorical use of it in his Epistles. (Col. ii. 11; 1 Cor. x. 2; Rom. vi. 3, 4.) He knows the preaching of the kingdom of God, and the sending forth of the apostles, and their being furnished with power over the devils, (2 Cor. xii. 12; 1 Cor. xii. 10, 28, 29; Gal. iii. 5), and he has so accustomed himself to call them the Twelve, as in the time of Jesus, that he uses this expression even when it was no more applicable. (1 Cor. xv. 5.) The poor life of Jesus, (Phil. ii. 4-8), the spirit of meekness and gentleness that animated it, the self-forgetting, humble, serving love—all this is perfectly present to the apostle. (2 Cor. v. 15; Gal. ii. 20; Phil. i. 8.) He has a more accurate knowledge than the evangelists themselves had of the history of the Passion. At least his narrative of the Lord's Supper in the night on which He was betrayed corrects the differences of the synoptists, (1 Cor. ix. 23); it is not unknown to him that it was the princes of this world, and not the people, that wished the death of Jesus, (1 Cor. ii. 8), and the treachery of Judas. (1 Cor. xi. 23.) The reproaches of the Crucified One, (Rom. xv. 3), His weakness on the cross, (2 Cor. iii. 4) and the nailing to it of the handwriting of the proconsul, (Col. ii. 14)—all this stands in so living a way before his soul that he can picture it also before the eyes of others. The narrative of the appearances of the Risen One is, in particular, given by him with regard to detail." (1 Cor. xv. 3. *Der Apostel Paulus*, p. 142, 143, quoted by Somerville, p. 264 f.)

Jowett, in his commentary on 1 Thess. iv. 15, on "What did St. Paul know of the life of Jesus?" says: "In 1 Cor. xv. 3-10 the apostle describes himself not only as preaching to the Co-

inthians the doctrine of the resurrection of Jesus, but as dwelling on the minute circumstances which attested it. As far as we can trace it," he adds, "it was not the sayings or events of the life of Christ, but the witness of the Old Testament prophets that formed the largest part of St. Paul's teaching, the external evidence by which he supported in himself and others the inward and living sense of union with Christ, the medium through which he preached Christ crucified."

This was natural and necessary in dealing with the Jews. But does it seem strange that in speeches and letters to Gentiles and Gentile Christians he did not fall back more on the story of Christ's life and the words of Christ? Could he assume that all this had been provided by the written or oral Gospels? Did not some of his letters antedate the Gospels?

Paret says, that had Paul indulged in details of Christ's teaching he would thereby have followed the fashion of the scholastic Pharisaism of his day, which adduced in order quotations from the sayings of the ancient Rabbis, and second, that in the principles and inward spirit of his teaching he was conscious that he was in perfect harmony with the mind of Christ, so that he did not need support or proof from individual quotations. While Somerville says that "his references to the teachings of his Master are exceedingly scanty and do not bear on the great principles of religion so much as on matters that are of comparatively trifling import," and he remarks on the absence of reference to "those features of character in which He is an example to His people."

Still Paul knew. His friend Luke was a careful student of the life of Jesus, and of all that any one had said or written of it, and he was a constant companion of Paul's. (Luke i. 1-4.)

We must believe that they shared these studies of which Luke speaks. The only saying of our Lord's preserved to us, outside of the gospels regarding which we may be confident, is found in one of Paul's speeches. "It is more blessed to give than to receive." (Acts xx. 35.) And we need not believe that Paul's declaration that those "who were of repute imparted nothing to him" (Gal. ii. 6), is meant to imply that he and Peter did not, as Dr. Bonar imagined in his sermon, walk through Jerusalem together on the occasion of Paul's visit, and talk of all that Peter had seen and that was burned eternally in his mind and heart. Yes, and even if Paul had never seen it, it was burned eternally on his mind and heart too, and he speaks more than once of the sufferings of Christ. (2 Cor. i. 5 ; Phil. iii. 10.) And his thought upon them must have been the more painful because he then had no sympathy with them. Quite otherwise.

"Ah, with what bitter triumph had I seen them,  
Drops of redemption bleeding from Thy brow!  
Thieves, and a culprit crucified, between them,  
All men forsaking Him, and that **was** Thou."

If he fell back, usually, in his speaking and writing of Christ upon the Old Testament, that was not because he was either ignorant of Jesus' life and words, or indifferent to them, but because he saw in them the fulfillment of the divine purpose, the realization of all the divine shapings of human history in the past. The Old Testament was to him a living history in which the Lamb slain from the foundation of the world had had His part, and the God who had lived in it was the living God whom Jesus had come to reveal and incarnate among men. We should perceive Paul's view if we sympathized more with a living

view of the Old Testament, and a living view of history such as Maurice had when he wrote—"The conviction has been fixing itself deeply in my mind that the Old Testament ought to be read much more simply, and according to the letter, than we are used to reading it," *Prophets and Kings of the Old Testament*, p. 11), and when he complained of Bishop Colenso's book on the Pentateuch, that "his idea of history is that it is a branch of arithmetic."

And further, with Paul the historic Jesus was to the end of an eternal Jesus, God bound to man not for a day, but forever, unchangeable: as the writer of the Epistle to the Hebrews said, "Jesus Christ, the same yesterday, to-day, and forever." (Heb. xiii. 8.) The exalted Jesus filled Paul's mind. "Paul does not come to us as a commentator or an interpreter of the words of Christ, but as an interpreter of Christ Himself, and of the relation of His death and risen life to the religious wants of men." The history and memories of Jesus he did not disparage. But they were preparatory to the personal knowledge of the living Christ, and "we cannot wonder that the interest that belonged to the earthly Son of Man was for him overshadowed by the grandeur and power of the conception he derived from intercourse with the risen and glorified Son of God."

Paul had not known the historic Christ. (See Matheson, *The Spiritual Development of St. Paul*, p. 321.) All the coming generations would be in the same position. He was raised up to interpret Jesus for these. His history of struggle had prepared him for the divine Saviour. "It is not only Paul's amazing grasp of mind and capacity for dealing with principles of truth that strikes one," as Somerville says, "it is above all the fineness and delicacy of his spiritual touch,

his power of concentration on the problems of religious life, his vivid understanding of and keen sympathy with the conflict of humanity, torn by the contending forces of good and evil; all this marked him out as preëminently fitted to discover for himself and tell to others what the living Christ is and can do as the Redeemer from sin and death, and all that hinders the perfection of man. . . . The consciousness of sonship to God and of spiritual freedom, of separation from all that had dragged him down, and union with hopeful effort after the loftiest ideals of life and conduct that had hitherto moved him only to despair, a sense of peace and moral power"—these testified to the reality and power of the new spiritual force, and "it is here, in the consciousness of what the glorified Christ was to him in his personal life, that we are to look for the genesis of Paul's Christology," and for understanding of its character.

Christ to Paul was the Saviour of life. He took away the disharmonies, and anchored life again in God. This was the core of all. As Robertson of Brighton said: "The central doctrine of Christianity is the atonement. Take that away and you obliterate Christianity. If Christianity were merely the imitation of Christ, why then the imitation of any other good man, the apostle Paul or John, might have become a kind of Christianity. If Christianity were merely martyrdom for truth, then, with the exception of a certain amount of degree, I see no difference between the death of Socrates and the death of Jesus Christ. But Christianity is more than this. It is the At-one-ment of the Soul. It is a reconciliation which the life and death of Christ have wrought out for this world—the reconciliation of man to God, the reconciliation of



man to man, the reconciliation of man to self, and the reconciliation of man to duty." (Sermon on *Reconciliation of Christ*.)

A Saviour who could do this divine work must have been a divine person. And Paul does not divorce the person and work of Jesus. As Gess says, "It is only real insight into Jesus' work that opens up to view the heights and depths of the Being that is able to do this work."

Somerville's analysis of Paul's Conception of Christ is this: (1) Christ, the archetype of humanity, the spiritual man, sinless, Son of God made man; "for man, man alone," says Rothe, "is the adequate medium through which God can reveal Himself." Jesus is the revelation of the divine ideal of human nature, the second man, (1 Cor. xv. 47); the heavenly man, (1 Cor. xv. 49); the last man. (1 Cor. xv. 45.) "Jesus Christ is so true to us because He is so perfectly the truth of us. We recognize by the instinct of a true humanity," says Du Bose, "that He is the very truth of humanity." (*Soteriology of the N. T.*, p. 80.) Jesus is the religious ideal, (Gal. iii. 22); the moral ideal. (Rom. xiii. 14.) "Here is not a man merely, but the Archetypal Man, and we are forced back on the recognition of a nature in Him that is an absolutely new fact, and is identified in a special way with the life of God, on an origin that is exceptional, on a function in relation to the spiritual history of the human race that is His alone." Matthew Arnold wrote of Goethe:

"For he pursued a lonely road,  
His eyes on Nature's plan;  
Neither made man too much a god,  
Nor God too much a man."

Very artificial and unnutritious appear such judg-



ments beside the living, vivifying outbursts of Paul, who saw man in God as God had planned him, and God in man as the fulfillment of His plan.

(2) Christ the Redeemer and Founder of the new Humanity, by His death restoring mankind to life. "In His death sin, both in itself and in its physical consequences, had been destroyed, and in His resurrection a new order of beings, spiritual and immortal, has been founded. In Him, as its second Adam, mankind is at once reconciled to God and regenerated in all its powers. Thus has He become the Founder and Head of a new Humanity, with which He remains united as the permanent source of its life and the pledge of its perfection in glory." (Rom. iii. 25, iv. 25, v. 8, 14, 16, vi. 3, 6, 10, viii. 3, x. 9; 2 Cor. iv. 10, v. 15, 19-21; Gal. iv. 4, v. 24, vi. 14.)

(3) Christ the Life and the Lord of the new Humanity. He is immanent in man. He is "the organ of the activity of God's Holy Spirit in the hearts and lives of men, and dwells in them as the power of a new Humanity that embodies the same principle as that which was realized in Him, and that lives by the same life." He Himself was supremely endowed with the Spirit. (1 Cor. iii. 5; Gal. i. 1; 2 Cor. xiii. 3; Rom. xv. 18-29.) Others in the early Church emphasized the peculiar "gifts" of the Spirit; Paul, "the surpassing worth of the moral and religious effects of the Spirit's working in the renewal of character." "Paul inaugurated," says Pfeleiderer, "that decisive change of view by which Christianity made the transition from the miraculous world of ecstatic feeling and apocalyptic phantasy into the true spiritual world of religious and moral personal life, by which it could become the regener-

ating leaven of the history of mankind." (*Hibbert Lectures*, p. 82.) Paul identifies the Spirit of God and the Spirit of Christ with one another and with the very Person of Christ. (2 Cor. iii. 18; compare 1 Cor. xv. 45 with vi. 17.) So "the attempt to separate the Spirit of God from Christ, to cultivate the higher life without faith in the historical Christ results in failure. The life of the Spirit cannot maintain itself unless it is fed from the fountains of spiritual passion that flow from the Person of Christ." Accordingly, Paul bears down with all his power on the truth of our membership in Christ. The Church is His body. (1 Cor. xii. 12.) "Ye are all one man in Christ Jesus." (Gal. iii. 28.) It is of Christ as Life and Lord that Paul is speaking in his constant use of the phrase "in Christ." To emphasize Christ as the Life alone is to fall into an unregulated mysticism. Paul corrects this by his emphasis on the transcendence and Lordship of Jesus. So the Lord and God are said to do the same thing, *e. g.*, to judge. (Rom. ii. 16; 2 Cor. v. 10.) "There is no doubt that to Paul and the mass of believers the Man Christ Jesus, risen and exalted, stood in the place of God, and was the object of worship. In Him they saw God manifested in a human form." "See to it," says Luther in "Table Talk," "that thou know no God, and pay homage to no God, except the Man Christ Jesus; but lay hold of Him alone, and continue hanging with thy whole heart upon Him, and let all thoughts and speculations about the Majesty go their way. In this business look straight at the Man alone, who presents Himself to us as Mediator, and says, 'Come to Me all ye that are weary and heavy laden.'"

(4) Christ the fullness of God, the Head of the Church, and of all principalities and powers;

"the fullness of God," (Col. ii. 9, i. 15, 19); "the image of the invisible God," (Col. i. 15.) Through His fullness we are to become His fullness. (Eph. iv. 13.) He is the reconciliation of man to man, (Col. i. 14, 19, 20; ii. 13, 14; Eph. ii. 13); the Head of the Church, His body, (Col. i. 18; Eph. iv. 15) (and this is in the earlier Epistles too, Rom. xii. 4, 5; 1 Cor. xii. 12); head over all powers, (Col. ii. 10); the end or goal of creation. (Col. i. 16; Eph. i. 10.)

With such a conception of Christ what other cry could he have than this?—

"This hath He done, and shall we not adore Him?  
This shall He do, and can we still despair?  
Come let us quickly fling ourselves before Him,  
Cast at His feet the burden of our care.

"Flash from our eyes the glow of our thanksgiving,  
Glad and regretful, confident and calm,  
Then thro' all life and what is after living,  
Thrill to the tireless music of a psalm.

"Yea, thro' life, death, thro' sorrow, and thro' sinning  
He shall suffice me, for He hath sufficed:  
Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is Christ."

### 3. Christ's Mastery of Paul.

(1) Paul's conversion flung him from excessive hatred into as zealous love. It was a great affection for Christ, born of a great struggle against Christ. We may not know how much of Paul's persecuting eagerness was due to the necessity of subduing the thoughts that would arise in his heart about Jesus. It may be that outward enthusiasm against Christ's cause may have covered a real inward suspicion of the truth of His claims. Paul had not found satisfaction in Judaism. There was a rival. It met boldly issues that

Judaism did not meet. Perhaps it might be true and satisfying. It was human nature that Paul should attack it the more bitterly, the more uncertain he felt of his grounds of opposition to it. "He may have divined the genius of the new faith better than its own adherents." When the change came on the Damascus road, the prepared nature swung like a pendulum from hate to love. He who had been the first of enemies, became now the first of lovers, because realizing most his need of the Saviour's loving help. It is so with strong natures. Paul's powerful devotion was as great as his preceding passionate antagonism.

"He, as He wills, shall solder and shall sunder,  
Slay in a day, and quicken in an hour;  
Tune Him a music from the Sons of Thunder,  
Forge and transform my passion into power."

Samuel Johnson's verses are a study of this great transformation in Paul.

"The Will Divine that woke a waiting time  
With desert cry and Calvary's cross sublime,  
Had equal need on thee its power to prove,  
Thou soul of passionate zeal and tenderest love.

"O slave devout of burdening Hebrew school,  
Proud to fulfill each time-exalted rule,  
How brake the illusion of thy swelling wrath  
On that meek front of calm, enduring faith!

"Then flashed it on thy spirit mightily  
That thou hadst spurned a love that died for thee  
And all the pride went down in whelming flood  
Of boundless shame and boundless gratitude.

"What large atonement that great conscience pays  
For every wounding slight, a psalm of praise;  
Unending worship shall the debt consume,  
For hours of rage a life of martyrdom.

"Yet in such morning glow, such vital day  
 What chilling sense of debt or claim can stay?  
 O wondrous power of noble love, to free  
 From binding Law to glorious Liberty !

"Dream not that one hath drained the exhaustless sea,  
 Full pours the tide in widening stream for thee ;  
 Lift for new liberties that conquering sign :  
 Shatter the severing walls with power divine."

(2) Paul unreservedly acknowledged Christ's ownership of his life. He called Christ owner of life. (1 Cor. iii. 23.) "The love of Christ," he said, "constrained him." (2 Cor. v. 14, 15.) This was the heart of all. Christ's love girt Paul round, filled him, held him captive, hedged him in, lifted him up as on wings, penetrated and crowned all. We cannot mistake by over-emphasis here. "He is so learned a teacher," says Maurice, "there are in his Epistles so many turnings and windings of thought, so much of intellectual subtlety, that many have been inclined to fancy that he was elaborating a great system of theology. But all simple readers feel that they are in the presence of a man of action, and not of a schoolman ; of one who has been conversant with men and their ways, with all the perplexities of human society, as well as with all individual conflicts. Luther laid it down as a canon, that no person could thoroughly understand Cicero's Epistles, who had not been a statesman for thirty years, or St. Paul's, who had not been occupied in ecclesiastical affairs for forty. But through all this doctrinal wisdom and practical life, there runs a stream of vehement passion, of personal feeling. No one can ever pretend that the heart has been in the least degree crushed by the understanding, or has grown colder from an experience of the world's indifference or unkindness.

The teacher and the ruler is essentially, and at all points the man; he magnifies his office, he feels himself to be nothing, and yet, Paul himself is as distinct a person when he is seeking to heal the feuds in Corinth, or to remind the Galatians of the grace from which they had fallen, as when he is insisting that the magistrates of Philippi should fetch him out of his prison; or beseeching Philemon, for his sake, to deal kindly with the slave who had become his brother. Now, when we look for 'the pulse of this machine,' we shall seek it in vain in one quality or other of the apostle's mind. We contradict his express and habitual words, if we trace his primary impulse to any feeling or calculation. There was a power of love which was urging him on, in spite of all natural reluctance, to right thoughts and good deeds; which could, in spite of his natural selfishness, make him live and act as a brother and a fellow-worker in Christ's Church. He yielded himself to that power, he besought others to yield to it, since it was for them as much as for him, since he judged that Christ died for all, that all were dead without Him, that all might live through Him. This was the secret of his theology, his philosophy, his arguments, his passionate appeals to other men's consciences and hearts, his struggles, his joys, his sorrows, his vehemence, his weakness, his self-justification, his self-contempt, his rejection of the Law, his submission to the Law, his freedom to do all things, his labors to bring his body into subjection, his fear that he might be a castaway, his confidence that 'neither height, nor depth, nor angels, nor principalities, nor things present, nor things to come, should separate him from the love of God which was in Christ Jesus his Lord.' " (*Lincoln's Inn Sermons*, Vol. iii., p. 199 f.)

(3) And more even than this he is willing to say. Christ's love constrains him. But beyond that, Christ's life is his. "To me to live is Christ." (Phil. i. 21.) "Christ, our life." (Col. iii. 4.) This sovereignty of Christ over him was absolute. His whole life was filled with Christ, and under Christ's rule. He was Christ's servant. (Gal. i. 10.) And he had the greatness of a servant, the real magnitude and dignity of character of one who was a slave and felt no shame in its avowal.

"Many if God should make them kings  
Might not disgrace the throne He gave.  
How few could as well fulfill  
The holier office of a slave!"

He spoke often about pleasing Christ. (1 Cor. vii. 32; Gal. i. 10; 2 Tim. ii. 4.) He bade the Corinthians to make this an object of ambition, (2 Cor. v. 9), and he reminded the Romans that pleasing one's self had no warrant in the example of Christ. (Rom. xv. 3.) To the mastery of Christ Paul had fully surrendered, yielding to His personality, "a personality so intense, so vivid as to excite the most ardent affection, for 'never man,' as one has said, 'loved Christ with so absorbing a passion as did Paul.' His love for Christ is indeed without a parallel in the history of religious emotions. He never lost the vision of Him whom he saw but once, on the way to Damascus. Dedicating his whole being to the Christ 'who had loved him and given Himself for him,' he had no thought but to please Christ, no aim but to advance His glory." (Somerville, *St. Paul's Conception of Christ*, p. 57.) This is the secret of all great life. "It is only," said Phillips Brooks, "in personal love and loyalty that life completes itself." "My Jesus, my



King, my Life, my All," wrote David Livingstone in his journal. "I dedicate my whole self to Thee." "Oh, my soul, my body, my intellect, my very love," wrote Charles Kingsley to his future wife, "I dedicate you all to God." Where in the whole world is there anything so beautiful as devotion, whether of man to God, or man to man, or dumb creature to his master? During "the White Winter," as any one may read in *Bob, Son of Battle*, "they found old Wrottsley, the squire's head shepherd, lying one morning at Gill's foot, like a statue in its white bed, the snow gently blowing about the venerable face, calm and beautiful in death. And stretched upon his bosom, her master's hands, blue and stiff, still clasped about her neck, his old dog Jess. She had huddled there, as a last hope, to keep the dear, dead master warm, her great heart riven, hoping where there was no hope. That night she followed him to herd sheep in a better land. Death from exposure, Dingley, the vet., gave it; but, as little McAdam, his eyes dimmer than their wont, declared huskily, 'We ken better, Wullie.'"

(4) He had yielded himself to Christ so fully that all things else were as nothing. "For Him I have suffered the loss of all things, and do count them but dross." (Phil. iii. 8.) He had become an outcast from his own home, his own people, he had abandoned his whole early ambition, and esteemed the loss as nothing in comparison with Christ and Christ's service. As David Livingstone said: "For my own part I have never ceased to rejoice that God has appointed me to such an office (as that of missionary). People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a

great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: 'who being the brightness of that Father's glory, and the express image of His person, and upholding all things by His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.' " The only thing Paul would speak of was the love of Christ, "through which," he said, "the world hath been crucified unto me, and I unto the world." (Gal. vi. 14.)

(5) This mastery had immeasurable influence in the life of Paul. It transfigured all his powers. It filled all his being. As Stalker says: "What may be called the inner or spiritual life of St. Paul may most of all be said to have been all Christ. His own theory of this innermost life is that it is a kind of living over again of the life of Christ. . . . He is the very soil in which this life grows, and the atmosphere which it breathes. St. Paul loves to say that he is filling up that which is lacking in Christ's sufferings for the sake of His body, the Church. He says that

the heart of Christ is yearning after men in his heart; that the mind of Christ is scheming for the kingdom of God in his brain." (*The Preacher and His Models*, pp. 196, 197.) He was an able man before. Christ touched his powers, and they sprang into new might. As Pascal says: "Jesus Christ is the goal of all, and the centre to which all leads. Who knows Him, knows the reason of all things." Or as Mrs. Browning wrote when love discovered and revealed her to herself:

"The face of all the world is changed I think,  
Since first I heard the footsteps of thy soul  
Move still, oh, still, beside me, as they stole  
Betwixt me and the dreadful outer brink  
Of obvious death, where I, who thought to sink,  
Was caught up into love, and taught the whole  
Of life in a new rhythm."

It is so also even of us. However weak, unsightly and cramped we may be there is power in Christ to transform.

"The lives which seem so poor, so low,  
The hearts which are so cramped and dull,  
The baffled hopes, the impulse slow;  
Thou takest, touchest all, and lo!  
They blossom to the beautiful."

Jesus's sovereignty made Paul tender and considerate. He thought and spoke lovingly of "the meekness and gentleness of Christ," and carried himself as a lowly man among his fellows. (2 Cor. x. 1.) And he was jealous for the "simplicity and the purity that is toward Christ." (2 Cor. xi. 3.) Paul expressed and set forth in his life before men, the sweet truth of William Law's *Spirit of Prayer*: "Enter, therefore, with all thy heart into this Truth, let thine eye be always upon it, do everything in view of it, try everything by

the truth of it, love nothing but for the sake of it. Wherever thou goest, whatever thou doest, at home or abroad, in the field or at church, do all in a desire of union with Christ, in imitation of His tempers and inclinations, and look upon all as nothing but that which exercises and increases the Spirit and Life of Christ in thy soul. From morning to night keep Jesus in thy heart, long for nothing, desire nothing, hope for nothing, but to have all that is within thee changed into the spirit and temper of the holy Jesus. Let this be thy Christianity, thy Church and thy religion. For this new birth in Christ thus firmly believed, and continually desired, will do everything that thou wantest to have done in thee ; it will dry up all the springs of vice, stop all the workings of evil in thy nature ; it will bring all that is good into thee ; it will open all the gospel within thee, and thou wilt know what it is to be taught of God. This longing desire of thy heart to be one with Christ, will soon put a stop to all the vanity of thy life, and nothing will be admitted to enter into thy heart or proceed from it, but what comes from God, and returns to God ; thou wilt soon be, as it were, tied and bound in the chains of all holy affections and desires ; thy mouth will have a watch set upon it, thine ears would willingly hear nothing that does not tend to God, nor thine eyes be open but to see and find occasions of doing good."

All Paul's longings and strivings were satisfied in Christ. He found "all treasures in Him." (Col. ii. 3, 9.) He was the long-hidden, long-expected hope of glory, the mystery of God. (Col. i. 25-27.) And nothing could mar the rest of his life in Him. In one of his sonnets, Matthew Arnold tells of meeting with a minister, in the East End of London.

" 'Twas August, and the fierce sun overhead  
 Smote on the squalid streets of Bethnal Green,  
 And the pale weaver, through his windows seen  
 In Spitalfields, look'd thrice dispirited.

" I met a preacher there I knew, and said :  
 ' Ill and o'erworked how fare you in this scene ? '—  
 ' Bravely ! ' said he ; ' for I of late have been  
 Much cheer'd with thoughts of Christ, *the living bread.*"

And John Bunyan tells in " Grace Abounding," of a night that " Was a good night to me, I never had but few better. I longed for the company of God's people, that I might have imparted unto them what God had showed me. Christ was a peculiar Christ to my soul that night ; I could scarce lie still in my bed for joy, and peace, and triumph, through Christ." That marked Paul which Dr. Stalker recalls in R. W. Barbour, " the sacred extravagance with which he lavished himself and his many talents," the deepest source of which " was nothing else than the passion for Christ." And because he was tender toward Christ and men, and knowing Him, knew them, Paul did ever what Barbour advised all preachers to do, " Speak to men's fleeting hopes and passing interests ; speak also to their grey hairs and to their midnight hours."

And a fierce zeal for the honor and dignity of Christ which he had himself insulted, came to him with Christ's mastery. No malignity was ever in his heart, nor a breath of hate or littleness. Nor did he ever speak of the Jews who had crucified Jesus as Peter and Stephen spoke. (Acts ii. 23, 36, iii. 13-15, iv. 10-12, v. 30, vii. 51-53.) We could almost put into Stephen's mouth, or perhaps Peter's, the stern feeling of the late Mr. Herman Melville's verses about Lincoln's martyrdom ; we could not put it in Paul's :

" Good Friday was the day  
 Of the prodigy and the crime,  
 When they killed him in his pity,  
 When they killed him in his prime  
 Of clemency and calm —  
 When with yearning he was filled  
 To redeem the evil-willed,  
 And, though conqueror, be kind ;  
 But they killed him in his kindness,  
 In their madness and their blindness,  
 And they killed him from behind.

" There is sobbing of the strong,  
 And a pall upon the land ;  
 But the people in their weeping  
 Bare the iron hand.  
 Beware the people weeping  
 When they bare this iron hand.

" He lieth in his blood —  
 The father in his face ;  
 They have killed him, the Forgiver —  
 The Avenger takes his place,  
 The Avenger wisely stern,  
 Who in righteousness shall do  
 What the heavens call him to,  
 And the parricides demand.  
 For they killed him in his kindness,  
 In their madness and their blindness,  
 And his blood is on their hand.

" There is sobbing of the strong,  
 And a pall upon the land ;  
 But the people in their weeping  
 Bare the iron hand.  
 Beware the people weeping  
 When they bare this iron hand."

Paul must have felt the shame and horror of that dark day, but his letters contain no bitter reproaches of the Jews for the crucifixion of Jesus. What arouses him is the crucifixion of the Son of God afresh, the denial of His singular uniqueness, the completeness and the solitariness of His per-



son and mission. Christ so mastered him that there was room for none else and room for the toleration of no other mastery in the lives of other men.

There is unlimited power in such a personal devotion as this. As Dr. Trumbull says in *Friendship the Master Passion*: "He who has a pure and unselfish love for any one being in the universe, has thereby a new life, new powers, new possibilities, and new perceptions of all; and the very universe itself is a new universe to him, as viewed from his new centre of love and light." (p. 383.) And Emerson says:

"O friend, my bosom said,  
Through Thee alone the sky is arched,  
Through Thee the rose is red;  
All things through Thee take nobler form,  
And look beyond the earth;  
The mill round of our fate appears  
A sun path in thy worth.  
Me too thy nobleness has taught  
To master my despair;  
The fountains of my hidden life  
Are through thy friendship fair."

There is no other alchemy like love's. It is the fountain of life and power and eternal youth.

There is a wonderful beauty and worthiness in the bowing down of a strong man in such worship and love. It makes Paul lovely. And very sweet, too, was his longing to be with Christ. He had a desire to depart to Him, (Phil. i. 23), and he groaned to be unburdened of his earthly body and to be clothed upon in his Lord's presence with the new body. "We are willing," he adds "to be absent from the body and present with the Lord." (2 Cor. v. 1-10.)

The end of it all was a glad meeting with the Lord he loved and served. Out of the heavy



shadows which hung about his prison he spoke with a calm and restful voice: "The end has come and I am not afraid, for I go to Him. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." (2 Tim. iv. 8.) It is true it is dark, and that evil is gathering thick, but "the Lord has stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom; to whom be the glory forever and ever. Amen." (2 Tim. iv. 18.)

"Where lives the Christian," asks Hermann, "who could with truth presume to say that he treasures the thoughts of Paul as his very own? Surely all of us read the apostle with the feeling that he has a different measure and a different energy of faith from ours." (*Intercourse with God*, p. 186.)



## PAUL'S MORAL CHARACTERISTICS



## VII

### PAUL'S MORAL CHARACTERISTICS

#### I. *His Genius for Friendship.*

SOME great men isolate themselves. They are self-sufficient, and ask no help from others. Others who have no such sense of adequacy, and who truly crave the comforts and supports of trustful human relationships, have yet no capacity for winning or holding friends. "They say I am cold," a certain statesman is reported to have said, "but I cannot help it. I want to make friends, but I cannot be hail-fellow-well-met with all men." His dignified but cold ways cost him a great deal. Now Paul was dignified and reserved enough, but he was all warmth toward the susceptibilities of friendship. He had a genius for the love of men, and he bound them to his soul with links of steel. Let us study some of his friends and friendships.

##### 1. Barnabas.

The key to the character of this good man, who had so large a portion in starting Paul in his great work, is found in Acts xi. 24. "For he was a good man and full of the Holy Ghost and faith." We read of him first in Acts iv. 36. His name was originally Josès. The apostles surnamed him Barnabas, "Son of Consolation," evidently because of the grace of sympathy he possessed and displayed in the dark hours of the beginnings of the Church. He was a Levite, yet

owned land. His country was the island of Cyprus, forty-five miles from the coast and known for its forests and rivers. He threw his wealth into the treasury of the needy Church. There was no social regulation enjoining communism in the early Church. Indeed, Peter expressly told Ananias that his land was his own, to sell or not as he pleased, and that the proceeds of the sale were his, too, to be used as he wished. (Acts v. 4.) But the believers were one, and in the sweet excesses of love they had all in common. What was not a legal requirement was then a requirement of love, and is now, and will be ever. It would seem that such an act of genuine Christian devotion must have influenced those who had known Barnabas. We read later of earnest missionary-hearted Christians coming from Cyprus and preaching the Lord Jesus in Antioch. (Acts xi. 20.) Perhaps these were the fruit of Barnabas's first work and of the example he set of a sincere and simple faith.

There is an old legend that Paul and Barnabas had been in Gamaliel's school together. Whether they had or not, Barnabas was just the man to judge generously of new converts, and when Paul came to Jerusalem after his conversion, and "assayed to join himself to the disciples, and they were all afraid of him, not believing that he was a disciple," Barnabas took him and brought him to the apostles, and stood sponsor for him, declaring his belief in Paul's story. (Acts ix. 26, 27.) As Barnabas watched the young man he saw with kindly faith the great possibilities in him, and when, shortly after, a great work began at Antioch, and Barnabas was sent there from Jerusalem, and found the prospect hopeful beyond all expectations, he went off to Tarsus to find Paul, and when he had found him he brought

him unto Antioch, and together they went earnestly to work rejoicing in the evident presence of the Holy Spirit among the Greeks there. There was no such feeling of reluctance and prejudice in their hearts as there had been in Peter's, to receive others than Jews into the new company. (Acts x.) In this glad work at Antioch, Barnabas and Paul grew closer together, and when Agabus foretold a famine they were made the delegates of the warm-hearted Antioch Christians to carry relief to Jerusalem, whence in due time they returned with a young relative of Barnabas, named John Mark, and resumed work at Antioch, where a democratic company of earnest workers had grown up with Barnabas at their head. Saul is named last in the list. (Acts xiii. 1.) They had wisely trained a body of capable helpers, and Antioch became henceforth the great missionary centre and starting point.

As these workers worked and prayed together the missionary call came, separating Barnabas and Saul, and at once, after fasting and prayer, they were sent away on their divine errand. As they met their new problems and did their new work the older man began to shift the responsibilities to the shoulders of the younger, whose capacities he had long before foreseen. He pushes him forward, does not quarrel with his growing prominence, happily slips into the second place after their visit to Antioch in Pisidia, and finds his joy in the increasing power of Paul. Here is the picture of a large-natured, fine-spirited, sagacious old man, doing the greatest work of his life in developing Paul and lovingly shaping his growth.

On returning from this trip, bearing in their bodies the marks of the Lord Jesus as scars of triumph, they rested and wrought in Antioch until the question of the rights of Gentile converts



in the Church arose, and it was determined to send a deputation, headed by Paul and Barnabas—not by Barnabas and Paul now—up to Jerusalem to have the matter authoritatively settled. On their way, as we might be sure good old Barnabas would do, they left a trail of joy behind them. (Acts xv. 3.) The conference decided in favor of the views of the deputation, which brought back a letter and two brethren and a great deal of consolation, which was the way of Barnabas. (Acts xv. 21.)

And now there comes a rupture in this friendship. A sharp, decisive difference of opinion arose between Paul and Barnabas as to the worthiness of young John Mark. Paul thought he was not plucky enough for missionary work, and Barnabas wanted to try him again. He saw good in him, as he had seen in Paul; and when others distrusted him, as they had Paul, Barnabas thought there was hope. Possibly Gal. ii. 13, which records a time of wavering on the part of Barnabas with reference to principles which Paul regarded as vital, may help to explain this breach. At any rate they parted, and there is no record of their meeting again. But Paul always remembers Barnabas kindly, and by and by he came round to Barnabas's view of Mark. In Col. iv. 10, he commends him as a relative of Barnabas, and he finds at last the good in him which the tolerant generosity of the "Son of Consolation" had seen in him from the beginning. (Philemon 24; 2 Tim. iv. 11.) In 1 Cor. ix. 6 Paul mentions Barnabas honorably, implying that he was still at work, unmarried, and toiling with his own hands. Perhaps the rupture was for the best. Perhaps it helped John Mark to see his failings. Perhaps the gospel was more widely preached because of it, and love survived

it, as it always does with true men. We must believe, therefore, that it was not a rupture of the friendship; that like every true friendship, this one outlived a difference of opinion, and sweetened the lives of the friends to the end, and after the end. And it is better not to apply to it, as has been done, the lines from Coleridge's "Christabel," however true they may be of some of life's paroxysms :

"That to be wroth with one we love  
Doth work like madness in the brain :  
And each spoke words of high disdain  
And insult to his heart's best brother.  
They parted—ne'er to meet again :  
But never either found another  
To free the hollow heart from paining :  
They stood aloof, the scars remaining.  
Like cliffs which had been rent asunder."

"We came in sight of Cyprus," says Luke in Acts xxi. 3. Did Paul lean on the ship's side as they sailed past and tell Luke and Aristarchus and his other companions of his dear old friend and the good work of God they had shared?

Tradition relates that Barnabas became Bishop of Milan; that 'he preached in Rome and converted Clement'; that 'he died a martyr in Cyprus.' But whatever his later life, we have enough for which to love and honor him in what he was. He was a man who esteemed the interests of the cause greater than his personal interests, and sold his property and risked his reputation in supporting the poor and defending Paul. He was a good judge of men, however he may have become confused over principles or issues. He brought out Paul and Mark. He was of slow and gentle temper, just, calm, sympathetic, conservative—a simple, good man, full of faith and of genial consolations, and yet energetic and lion-hearted

and fearless of hardship and trial. It was of inestimable value to Paul to have a friend like this. All his life long he must have been grateful for such a privilege, and felt the moulding influence of the noble character of Barnabas, who, as is said of "Chinese" Gordon on his monument in St. Paul's, "at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

Happy is the young man, enthusiastic, iconoclastic, impetuous, who has for his counsellor and friend an older man, faithful, truthful and kind, as brave and true as he, but wiser and more patient, and "full of the Holy Ghost."

## 2. Silas.

Silas was one of the two brethren sent from Jerusalem down to Antioch with the deputation who had come up to confer as to Gentile rights in the Church, to bear back the decision of the Council. He had been a leading man among the brethren in Jerusalem, and was accounted a prophet. (Acts xv. 32.) "Such men," says Hooker, "having otherwise learned the gospel, had from above bestowed upon them a special gift of expounding Scripture and of foreshowing things to come." This was their chief function. The New Testament prophets are sometimes represented as foretelling events—*e. g.*, Acts xi. 28, xxi. 10, 11—but exposition was their work. "The exercise of their gift is noticed along with prayer in the congregation. (1 Cor. xi. 4.) Prophets come next to the apostles (Eph. iii. 5), before teachers. (1 Cor. xii. 28, xiv. 6.) They are placed between apostles and evangelists. (Eph. iv. 11.) Prophecy is foremost in the enumeration of gifts, (Rom. xii. 6), comes immediately after miracles, (1 Cor. xii. 10), before tongues, (1 Cor. xiii. 8), and is commended above all other gifts.

(1 Cor. xiv. 3-5.)" (*Bible Commentary, N. T.*, Vol. II., p. 439.) In a real sense this prophecy has never ceased. The vision of God and the Spirit-helped utterance, the splendor and beauty of the clear sight of the Unseen—are they not still given to men? Thus Horace Bushnell wrote to his wife as his life was nearing the end :

"I have had some delightful times and passages since I came here, such as I never had before. I never so saw God—never had Him come so broadly, clearly out. He has not spoken to me, but He has done what is more. There has been nothing debatable to speak for, but an infinite easiness and universal presentation to thought, as it were by revelation. Nothing ever seemed so wholly inviting and so profoundly supreme to the mind. Had there been a strain for it, then it could not be. O my God ! what a fact to possess, and know that He is ! I have not seemed to compare Him with anything, and set Him in a higher value ; but He has been the *all*, and the altogether, everywhere, lovely. There is nothing else to compete—there is nothing else, in fact. It has been as if all the revelations, through good men, nature, Christ, had been now through, and their cargo unloaded, the capital meaning produced, and the God set forth in His own proper day—the good, the true, the perfect, the all-holy and benignant. The question has not been whether I could somehow get nearer—nearer my God, to Thee—but as if He had come out Himself just near enough, and left me nothing but to stand still and see the salvation ; no excitement, no stress, but an amazing beatific tranquillity. I never thought I could possess God so completely. What is to come of it? Something good and glorious, I hope."

Silas was a man of personal knowledge of God

and the gospel through prophetic vision, and of deep power with men through prophetic utterance. And when the separation came between Barnabas and Paul, the younger man chose Silas as his partner in work, and they went forth commended by the brethren to the grace of the Lord. (Acts xv. 40.)

He was imprisoned with Paul at Philippi, (Acts xvi. 19-40), showing by his spirit that he was a fit companion for the hero-missionary apostle to the Gentiles. He is mentioned with Paul at Thessalonica, (Acts xvii. 4), and at Berea. (Acts xvii. 10.) When Paul went on to Athens, Silas remained with Timothy in Macedonia, but Paul was very hungry for their companionship, and they rejoined him in Corinth. (Acts xviii. 5.) "What we read of the effect produced upon his mind and work, when Timotheus and Silas rejoined him, tends to show us how much his happiness was increased by the presence of his friends, and what a reserve of true religious force resided for him in the mere fact of companionship. Some are too ready to throw upon others the work which they ought to do themselves; but he increased in zeal and activity when he could obtain others to help him." (Howson, *Companions of St. Paul*, p. 201.) When Paul left Corinth, Silas doubtless went with him, touching at Ephesus on the way to the feast in Jerusalem. Of the rest of his life we know nothing, or whether he and Paul ever met after they said good-bye at Jerusalem. Paul mentions him in three of his letters, (1 Thess. i. 1; 2 Thess. i. 1; 2 Cor. i. 19); but they were all written before they parted. In the first two, his greetings are sent to the church with Paul's, and he is mentioned before Timothy.

Out of the blessings of his friendship with Barnabas, Paul slipped into the blessing of his

friendship with Silas, a man doubtless more nearly his own age. He was ready for more equal association, and this new friendship we may be sure God had provided for the further growth and power of his life. He went from strength to strength, from the strength of one friendship to the strength of another, losing nothing of the old, let us believe, and gaining more through the new.

### 3. Timothy.

This was the closest and dearest of Paul's friendships. "Ye have the proof of him," he wrote to the Philippians, about Timothy, "that as a child serveth a father, so he served with me in furtherance of the gospel." (Phil. ii. 22.) It was at Lystra that Paul met him. Apparently his conversion was one of the fruits of Paul's visit to Lystra on his first missionary tour. (Acts xiv. 6.) He speaks of Timothy as his own son in the faith. (1 Tim. i. 2.) On Paul's later visit, recorded in Acts xvi. 1, Timothy was already a disciple. Paul speaks of Timothy's personal knowledge of his sufferings at Antioch, Iconium, and Lystra, (2 Tim. iii. 11), so that they were not strangers when they met at that time.

There was a godly ancestry back of Timothy, in his mother and grandmother, who had his unfeigned faith, and from his babyhood he had been taught the "sacred writings which are able to make wise unto salvation through faith which is in Christ Jesus." (2 Tim. i. 5, iii. 14, 15.) We do not know whether Timothy's Greek father ever became a Christian, but his mother was a believer, and he himself had gained a good reputation.

On his second journey, when he came to Lystra, Paul was sore still at the disagreement with Barnabas, and he eagerly took, as a new associate,



the fine spirited young man, to whom he had been drawn on his previous visit. Timothy accepted the privilege offered to him, and never faltered in his devotion to Paul or in his service of Christ, and to the very end Paul joyed in his love and trusted him with perfect faith. From this beginning at Lystra, when Timothy submitted himself to circumcision for the sake of the prejudice of the Jews of his region, (Acts xvi. 3), he took part with Paul in the great itineration through Macedonia, and shared in the establishment of the great churches of Philippi and Thessalonica. (Phil. ii. 22.) As a young man and inconspicuous, he seems to have escaped imprisonment with Paul and Silas at Philippi. He was the least prominent of the three. (1 Thess. i. 1; 2 Thess. i. 1.) With Silas he was left behind at Berea, and rejoined Paul in Corinth, having visited the church at Thessalonica. (Acts xvii. 14, 15, xviii. 5.) Paul was willing to endure the loneliness of separation for the sake of the Thessalonian Christians, and his great concern for them. As he tells them, revealing the deep affection of his nature, "When we could no longer forbear, we thought it good to be left at Athens alone, and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you and to comfort you concerning your faith." (1 Thess. iii. 12.) Timothy brought back glad tidings of their faith and love, and their loyalty to the apostle, and together they journeyed on to Jerusalem. (1 Thess. iii. 6; Acts xviii. 18-22.) Thereafter he went with Paul to Antioch, and probably on his journey through the region of Galatia and Phrygia, and to Ephesus. From Ephesus, Paul planned a tour through Macedonia and Achaia, and a journey then to Jerusalem, saying, "After I have been there I must also see Rome." (Acts



xix. 20, 21.) Meanwhile he stayed in Asia for a while, and sent "into Macedonia, two of them that ministered to him, Timothy and Erastus." (Acts xix. 22.) Corinth was one of the places which Paul intended Timothy to visit, partly to strive to correct some of the errors of the church there, partly to prepare the way for his own coming. "For this cause have I sent to you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. . . . I will come to you shortly." (1 Cor. iv. 17.) Paul bespoke also for his young assistant a reassuring welcome. He was timid still in Christian work, and perhaps without the confidence and bearing which commanded respect. Paul writes, accordingly, "See that he be with you without fear; for he worketh the work of the Lord as I also do; let no man therefore despise Him." (1 Cor. xvi. 10, 11.) In later years, in writing to Timothy, Paul seems to imply that he was still disposed to shrink from too public duty, and tells him that the spirit given to us is not "a spirit of fearfulness, but of power, and love, and discipline." Paul bids him therefore not to be ashamed of the gospel, or of any humiliation to which its preachers are put, (2 Tim. i. 8, 12), and not to be hesitant and timorous, but to stir into flame the gift which had been given him. (2 Tim. i. 6.) He was training Timothy in the earlier days, and at Corinth he wanted his friends to respect and encourage him. Timothy either waited at Corinth until Paul came, or joined Paul in Macedonia on his way to Greece. (Acts xx. 1.) At any rate, he was with Paul when he was in Corinth next; for Paul sends his salutations to the church in Rome in the letter which he wrote from Corinth. (Rom. xvi. 21.)

When Paul left Greece, after three months, for Asia, returning by way of Macedonia instead of sailing direct for Syria, a plot having been laid for him by the Jews, (Acts xx. 3, 4), he had associated with him a large company of friends representing many churches. Timothy was among them, and this is the last mention of his name in the Acts. "How long this large apostolic company continued to travel together we do not know. Some of them were probably trustees for the collection which St. Paul had been gathering for the poor saints at Jerusalem. (Rom. xv. 26.) Sopater of Berea, or Aristarchus, and Secundus of Thessalonica, may have returned back to Macedonia from the neighborhood of Ephesus. It is very likely that Tychicus remained there, and possibly that Timotheus and Gaius went together to their native neighborhoods of Derbe and Lystra." (Howson, *Companions of St. Paul*, p. 205 f.) Trophimus went on to Jerusalem, and was the innocent cause of Paul's getting into trouble there. (Acts xxi. 29.) Aristarchus went with him to Rome. (Acts xxvii. 2.) Would not this imply that Aristarchus must have gone over to Jerusalem with Paul instead of turning back, as Howson suggests?

From Paul's Epistles we learn that Timothy soon joined Paul in Rome, and adds his name to Paul's in the introductions of the letters to the Colossians and to Philemon. (Col. i. 1; Philemon 1.) Demas and Luke were with Paul, but their names are not joined with his as Timothy's is. And how much confidence Paul had in him is shown by his words in his letter to the Philippians, written from Rome. (Phil. ii. 19-25.) "But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort when I know your state. For I have no

man like-minded who will care truly for your state; for they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child serveth his father, so he served with me in furtherance of the gospel. Him, therefore, I hope to send forthwith, so soon as I shall see how it will go with me." This was Paul's view of Timothy during his first imprisonment. He was the most trusted man he had, the most unselfish, the most loyal. He would send him to Philippi, but not until he knew what the issue of his trial would be. He needed his sympathy and companionship until, as he said, "I shall see how it will go with me."

Between Paul's two imprisonments we may be sure that Timothy was still living with him and became yet more beloved. When he was set free at Rome, and went East again, he left Timothy in Ephesus while he himself went on into Macedonia, that Timothy might repress heresy and keep the essential realities of the faith above the endless questionings of some men who had swerved from love out of a pure heart and a good conscience and faith unfeigned, and had turned aside unto vain teaching. (1 Tim. i. 3-6.) In this letter Paul again speaks endearingly to Timothy, calls him "my child," and hints at prophecies which preceded Timothy's ordination and marked him out for great service. (1 Tim. i. 18.) At the time he wrote he hoped to come to visit Timothy. (1 Tim. iii. 14, iv. 13.) When he wrote his second letter he was close to the end, and his heart was all tenderness and desire in its thought of Timothy. "My beloved child," he calls him, and he goes on to tell him, "I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing

to see thee, remembering thy tears that I may be filled with joy." He speaks to him with loving counsel, warns him against a young man's lusts, charges him as to his own health and solemnly as to the future, tells him peacefully of the approaching end, and begs him to come quickly, especially to come before winter, bringing with him a cloak and some books. (2 Tim. iv. 9, 21.)

"That the Epistles to Timothy and Titus do not proceed from Paul himself, but can only be historically understood as productions of the post-apostolic period, should no longer be disputed," says Begschlag (*New Testament Theology*, Vol. II., p. 501), and supports this view by proof that does not satisfy. These are just the letters we should expect from Paul to his dear friend, and more humanity and appreciation of the ways of human friendship and the liberal play of the human spirit would save men from the wooden conviction that no one has a right to enlarge his vocabulary, to expand his opinions, or to talk like a man to his friend.

These Epistles are of a piece with all the past relations of these two men, and I am sure the way young men's hearts answer still to them and find in them an old man's farewell counsel of wisdom, and judgment, and nobility, is good evidence of the aptness and reality of their first purpose. They still speak winsomely what they said to Timothy, "Let no man despise thy youth, but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. iv. 12.)

#### 4. Luke.

This man, who was so much to Paul, and to whom we owe so much of our knowledge of both Paul and Paul's Lord, is named only three times in the Bible, and never by himself. (Col. iv. 14;

Philemon 24; 2 Tim. iv. 11.) From Col. iv. 11, 14, where Paul does not include him among those of the circumcision, we may infer that he was a Gentile. Eusebius and Jerome say that he was a Syrian of Antioch, and there are other suggestions of this. Acts vi. 5 speaks of Nicholas of Antioch, without mentioning the place of any of the six other deacons. He may have been a proselyte of the gate—*i. e.*, a Gentile who joined in Jewish worship and recognized the Jewish law, but was not circumcised. He has some Gentile habits of speech, and yet he knows the Septuagint and is well acquainted with Jewish opinion and customs. (Acts i. 19, iii. 1, v. 6.) The date of his conversion is uncertain. He says he was not an eyewitness of Christ's life. (Luke i. 1.) Perhaps he was one of Paul's converts. Tertullian calls him "a disciple of Paul without a doubt." We know he was a Christian before he met Paul at Troas and became a fellow-traveller. (Acts xvi. 11.) From Troas he accompanied Paul to Philippi, where he remained during the second and third journeys of Paul—a period of seven years. We know he stayed behind there, for "they" supplants "we" in Acts xvi. 40, when Paul and Silas leave Philippi. We may be sure he was not idle; 2 Cor. viii. 18 indicates that he had been busily preaching, but he never boasts of himself or obtrudes his own name or work. Indeed he makes absolutely no mention of this work. When Paul came to Philippi, at the end of the third missionary journey, Luke joined him, (Acts xx. 5), to accompany him to Jerusalem. (Acts xxi. 15–18.) And after this he was a very constant companion. He was with Paul in his imprisonment at Cæsarea, (Acts xxiii. 33, xxiv. 23), he sailed with him to Rome, (Acts xxvii. 1), was with him during his first imprisonment

with other "fellow-laborers," (Acts xxviii. 16; Col. iv. 14; Philemon 24), though when the letter to the Philippians was written he was away, or Paul would have sent his greetings. He must have been on some errand of love and service. He was with Paul during his second imprisonment. "Only Luke is with me," says the old man pathetically. (2 Tim. iv. 11.)

There is something very sweet in this modest, faithful friendship. Perhaps there was none to which Paul owed more, or which lay more fully in the bounds of that holy land where men keep the loves which they do not sully with over-speech. It was a warm, close, uninterrupted friendship, unmarred by a rupture or a disagreement, and full of mutual service. One need not tarry to think of what such a friendship meant to Luke. It meant no less to Paul. In his sicknesses, in his work for souls, in his literary work—where Luke's great taste and skill must have been invaluable—in his very language, which shows traces of Luke's medical terminology, (1 Tim. i. 10, iv. 2, 8, v. 23; vi. 4, 2 Tim. ii. 17, iv. 3; Phil. iii. 2, 8; Col. iii. 5), in his loneliness and care, the beloved physician was a constant strength and comfort to him. Paul did not share the contemptuous view of doctors which some earnest people of our day express. He was a sane and steady man, and he respected the gentle, ministering skill of Luke.

Whoever will read Ramsay's book, *St. Paul, the Traveller and Roman Citizen*, will gain a fresh respect for the honest, modest, careful man who was Paul's biographer, physician and friend, and will understand something of what he must have been to Paul. For one thing he seems to have been a very cheery, hopeful man, capable of large interests, and kind and encouraging. He loves to preserve consoling and bracing words,



(Acts xviii. 9, 10, xxiii. 11, xxvii. 22, 25), and he notes humane courtesies, (Acts xxvii. 3), and times of exhilaration, (Acts xxviii. 15), and it has often been remarked that his Gospel is full of the jubilant notes of praise, (Luke i. 28-33, 46-55, 68-79, ii. 14, 29-32;) of joy, (ii. 10, xv. 10;) of thanksgiving, (ii. 20, v. 25, 26, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47). When the care of all the churches and the news of heresy and moral defection lay heavy upon his soul, it must have been a vast relief to Paul to sit down in the genial cheerfulness of Luke's company and be rested by that calm equipoise, that patient acceptance of what cannot be helped, that resolute, indomitable will to accept nothing evil which can be helped, which fill the atmosphere of every "beloved physician" with balm and strength.

Surely of this true friend Keble sings truly when he warrants his presence at the martyr's side:

- "But if there be, who follows Paul,  
As Paul his Lord, in life and death,  
Where'er an aching heart may call,  
Ready to speed and take no breath;
- "Whose joy is, to the wandering sheep  
To tell of the great Shepherd's love;  
To learn of mourners while they weep  
The music that makes mirth above;
- "Who makes the Saviour all his theme,  
The gospel all his pride and praise —  
Approach; for thou canst feel the gleam  
That round the martyr's deathbed plays.
- "Thou hast an ear for angel's songs,  
A breath the gospel trump to fill,  
And taught by thee the Church prolongs  
Her hymns of high thanksgiving still."



5. These were the four great friendships of the apostle. How varied and rich they were! From Barnabas he must have learned those secrets of confidence in men, and of comfortable speech which made him patient and tender toward all who suffer. By Silas perhaps he was helped to make practical those joyous views of Christianity which he urged upon the Ephesians and Colossians when he told them to rejoice, to sing and make melody in their hearts, to sing with grace in their hearts. (Eph. v. 19; Col. iii. 16.) Perhaps Silas raised the tunes in the Philippian jail. We never read of the apostle's having sung elsewhere. From Timothy he learned those lessons which an older man can gain from a younger friend, and his heart must have taken deep comforts from the vision of the daily growth and enlarging usefulness of one who lived for him, and who was without any failure his dear and faithful son. Of what Luke was to him we have seen. And the way these friendships came to him just when he needed them and grew for him with his needs, is another of the evidences of God's dear ways with him.

Beside these great friendships, Paul had countless other friends, men and women whom he loved, and who loved him: Apollos, an eloquent and honorable man, who presented perhaps a more intellectual and gnostic type of Christianity than Paul's, but with whom Paul had cordial relations, (1 Cor. iv. 6), who was with him when he wrote First Corinthians, whom he tried to persuade to go back to Corinth, but who refused to go, and convinced Paul that he was doing God's will in refusing, (1 Cor. xvi. 12), whom Paul respected, and trusted, and endeavored to help in his own work for their common Saviour. (Titus iii. 13.)

Paul loved Titus so that once he gave up a promising opportunity in order to go in search of him. "I had no relief for my spirit because I found not Titus my brother," he said. (2 Cor. ii. 12, 13.) Titus was a great comfort to him. (2 Cor. vii. 6, 13, 14.) He walked by the same Spirit and in the same steps as Paul. (2 Cor. xii. 18.) And Paul boldly declared of him and his companions, "Whether any inquire about Titus, he is my partner and my fellow-worker to youward; or our brethren, they are the messengers of the churches, they are the glory of Christ." (2 Cor. viii. 23.) He wrote a letter to Titus whom he had sent doubtless to Crete, in which he calls him "My true child after a common faith," (Titus i. 4); and urges him when Artemas or Tychicus comes to him, to give diligence to join Paul at Nicopolis, where he intends to spend the winter. (Titus iii. 12.) Titus is not mentioned in the Acts in spite of his close relationship to Paul. Ramsay suggests that he was a relative of Luke, and that Luke "thought it right to omit his relative's name, as he did his own name from his history."

This Tychicus Paul calls "the beloved brother, and faithful minister, and fellow-servant in the Lord," (Col. iv. 7); and he was one of his close and intimate companions. (Acts xx. 4; Eph. vi. 21, 22; 2 Tim. iv. 12.)

Aquila and Priscilla: these friends Paul seems to have met first at Corinth. (Acts xviii. 1, 2.) There he abode with them and wrought at their common trade of tentmaking. When he left Corinth they accompanied him, (Acts xviii. 18), and we meet them next at Ephesus, (Acts xviii. 19), where they remained while Paul went on to Jerusalem. When Apollos came, they took him in hand and taught him what he had not learned about the

gospel. When Paul returned to Ephesus they were still there, (1 Cor. xvi. 19), and had a church in their house. Soon after, they left Ephesus and went back to Rome, the death of Claudius having made their return possible. (Rom. xvi. 3-5; Acts xviii. 2.) In his references to them in Romans, Paul calls them his helpers in the Lord, and declares that they laid down their necks for his sake. Again at Rome they have a church in their house, as Nymphas had in hers at Colosse, (Col. iv. 15), and Philemon in his. (Philemon 2.) Early Christianity was a home religion. When Paul wrote 2 Timothy, Priscilla and Aquila were back in Ephesus, (2 Tim. iv. 19), and Paul sends greetings to them, naming the wife first, as in Acts xviii. 18, and Rom. xvi. 3. Compare Acts xviii. 2, 26; 1 Cor. xvi. 19. What a help Priscilla must have been to young Timothy in his relation to the women of Ephesus. And what a help she has been to all Christians if as Harnack suggests she wrote the Epistle to the Hebrews.

Paul counted many other women among his friends, Euodias and Syntyche, whose quarrels he tried to compose, (Phil. iv. 2); Lydia, a woman of ability and wealth, (Acts xvi. 14, 40); Phoebe, a deaconess of the church at Cenchrea, who had been a succorer of many and of him, and who went, apparently on some legal business, to Rome, (Rom. xvi. 1, 2); the mother of Rufus, whom he counted his own. (Rom. xvi. 13.)

Other friends were Andronicus and Junia, his kinsmen and fellow-prisoners, well known to the apostles, and Christians before Paul himself, and other kinsmen, Lucius and Jason and Sosipater, (Rom. xvi. 7, 21); Epænetus and Amplias and Stachys, each called "my beloved," (Rom. xvi. 5, 8, 9); Aristarchus, who went to Rome with

him and experienced his trials by sea, as he had previously shared his hardships on land, (Acts xix. 29), and who was with him during his first imprisonment, (Philemon 24); Mark, who also was with him then, who had been a real comfort to him, (Col. iv. 10), and of whom during his last imprisonment he wrote to Timothy, so vindicating Barnabas at last, "Take Mark and bring him with thee, for he is useful to me for ministering," (2 Tim. iv. 11); Epaphras, "our beloved fellow-servant, who is a faithful minister of Christ," (Col. i. 7), who always strove for the Colossian Christians in his prayers, that they might "stand perfect and fully assured in all the will of God," (Col. iv. 12, 13); Epaphroditus, a brother and fellow-soldier, a messenger between Paul and Philippi, who was troubled because his friends had heard that he was sick, and who hazarded his life for Paul, (Phil. ii. 25, iv. 18); Onesimus, a native of Colosse, who had escaped from his master Philemon, and to whom as a brother now Paul sent him back, (Col. iv. 9; Philemon 10); Onesiphorus of Ephesus, who when in Rome, had often refreshed Paul, seeking him out with no shame of his chains, (2 Tim. i. 16-18, iv. 19); Trophimus, who went with Paul from Greece to Jerusalem, (Acts xx. 4, xxi. 29), but who, on a later journey, was left at Miletus sick, (2 Tim. iv. 20); and many, many more, the names only of some of whom are preserved to us, who could not be numbered. He had a nature, not hard, but full of sympathy and sociability and affection. (Rom. xv. 24; 2 Cor. vii. 2-4, 7; Eph. vi. 22; Acts xx. 36-38; xxi. 11-14.)

A man who could love like this could also hate. And he preserves quite frankly the names of the men he disliked—Alexander, who did him much

evil and who would receive his due, (2 Tim. iv. 14); Hymenæus and Philetus, gangrenous men, who had missed the truth and were spreading lies. (2 Tim. ii. 17.) He speaks also of some who were not held fast by his love, but turned from him to other affections. "Demas forsook me, having loved the present world," he says mournfully. (2 Tim. iv. 10.) Phygellus and Hermogenes and "all that are in Asia," he says sadly, "turned away from me." (2 Tim. i. 15.) Whoso would love right and truth, and right and true men, will find himself inevitably in hatred and opposition to wrong and falsehood and the liars in whom they lodge. "He said once," writes Horace Bushnell's daughter of her father, "that he was never tempted to hate but one man, and him only because he was a liar." And because he felt such temptation he was fit to love and be loved.

That Paul in his greatness, his singular power, his enormous personal force, had so many friends is a testimony to the strength of his genius for friendship. It is evidence, too, of one chief function of the gospel. God's love revealed to men sets men on to love one another. As we find God in a divine friendship we enter into a warmth of human friendship in God. The great apostle, stern in his mission and set keenly on accomplishing his ends, had time for love, and made up in unselfish friendships for the want of a proprietary human affection; and, having no home, founded and so found homes in all lands.

## II. *As a Moulder and Member of the Church.*

1. Paul's life was a persuasion of men to Christ. But he was not content with presenting each man to Christ as his personal Saviour and

Lord and leaving the matter so, as though relationship to Christ did not involve also relationship to all of Christ's. He was the great individualist, never allowing the institutional to overshadow the personal; but he was also wholly alive to the social realities of the gospel and the visible and indissoluble communion of men in Christ. When a man came to Him he came out of one set of relationships into another—not less real and tangible and human, but only more vital and enduring, because divine and eternal. This separate and communal life was most actual and practical to Paul. It made Christians a temple to be kept holy for divine fellowship. (2 Cor. vi. 14-18.)

The Church was a building in Christ, Christ Jesus Himself being the chief corner-stone, and each believer had come into a new relationship, not only with Him, but in Him with all other believers. (Eph. ii. 19, 22.) Whether Maurice's statement of the real relationship not of believers only but of all men to Christ is true or final, neither he nor any man can overstate it with reference to those who have heard His voice and by following Him declared themselves His. "Now, my dearest mother," he wrote to his mother, "you wish or long to believe yourself in Christ; but you are afraid to do so because you think there is some experience that you are in Him necessary to warrant that belief. Now, if any man, or an angel from heaven, preach this doctrine to you, let him be accursed. You have this warrant for believing yourself in Christ—that you cannot do one loving act, you cannot obey one of God's commandments, you cannot pray, you cannot hope, you cannot love, if you are not in Him. . . . What, then, do I assert? Is there no difference between the believer and the



unbeliever? Yes, the greatest difference; but the difference is not about the *fact*, but precisely in the belief of the *fact*. God tells us, 'in Him'—that is, in Christ—"I have created all things, whether they be in heaven or on the earth. Christ is the head of every man." Some men believe this, some men disbelieve it. Those men who disbelieve it walk after the flesh. They do not believe that they are joined to an Almighty Lord of Life—One who is mightier than the world, the flesh and the devil; One who is nearer to them than their own flesh. . . . But though tens of hundreds of thousands of men so live, we are forbidden by Christian truth and the Catholic Church to call this the *real* state of any man. The truth is that *every man is in Christ*; the condemnation of every man is that he will not *own the truth*—he will not act as if it were *true* that except he were joined to Christ he could not think, breathe, live a single hour." (Quoted in Tulloch's *Religious Thought in Britain During the Nineteenth Century*, p. 269.)

And not only was each believer thus joined to Christ and living only in Him, but the whole Church was Christ's body, (Col. i. 24, ii. 19, iii. 15); and from Him "fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part," the body makes increase "unto the building up of itself in love." (Eph. iv. 16.) Both the unity and the love of the Church in herself, and the perfection of her living and full relationship to her Lord, were indicated in Paul's figure of husband and wife. "For the husband is head of the wife, as Christ also is the head of the Church. . . . Husbands, love your wives, as Christ also loved the Church. . . . For this cause shall a husband leave his father and mother,



and shall cleave to his wife, and the twain shall become one flesh. This mystery is great, but I speak in regard of Christ and of the Church." (Eph. v. 22, 23.) What a full and real conception of the Church this is!

2. The Church is assuredly, also, in Paul's view, the witness to the truth. He expressly calls it "the Church of the living God, the pillar and ground of the truth." (1 Tim. iii. 15.) But as truly as it is the Church of the "living" God is it the witness to a "living" truth. "I have changed in many things," wrote Newman, justifying his union with the Roman Catholic Church, "in this I have not. From the age of fifteen, dogma has been the fundamental principle of my religion. I know no other religion, I cannot enter into the idea of any other sort of religion." (*Apologia*, p. 49.) There is a real place for dogma in religion, but the man who has room for nothing else, whose mind has set in the grooves in which the *Apologia*, one of the most painful books a free spirited man can read, shows that Newman's mind has set, has drifted far away from the simplicity, and reality, and human naturalness of Paul.

All of Paul's figures of the Church, save this one of "pillar and ground" are living metaphors. They speak of freedom, of movement, of eternal expansion. And even here, (1 Tim. iii. 15), he guards against the lethargic, immobile idea. His idea of the Church is of a growing thing, the attainment of any one day not to check us from passing through the attainment of another day toward the divine ideal. We have not grasped yet the whole of any single truth or vision of God, and to think that we have, and to try to settle the hot mass of life into its mould now is fatally impossible. As Thomas Arnold wrote to

his friend Justice Coleridge: "There is nothing so revolutionary, because there is nothing so unnatural and so convulsive to society as the strain to keep things fixed, when all the world is by the very law of its creation in eternal progress; and the cause of all the evils of the world may be traced to that natural, but most deadly error of human indolence and corruption, that our business is to preserve, and not to improve. It is the ruin of us all alike, individuals, schools, and nations." (cf. Heb. vi. 1, 2; Eph. ii. 21.)

Not that the Church is to originate new truth for the world. (Gal. i. 9, 12; 1 Cor. xv. 1; Phil. iv. 9; Col. ii. 6; 1 Thess. iv. 1; 2 Thess. iii. 6, ii. 15.) As Bishop Ewing says in his discourses, *Revelation Considered as Light*: "Revelation does not come from the Church, but to the Church. She is a witness, not a source. . . . Christianity is to be that which Christ was on earth. . . . It is the communication of a divine life through the manifestation of a divine life. It is the raising up of a divine life in our souls, through the knowledge of the divine life in the Son; the spirit of the Son entering into our spirits, and we becoming sons also in our measure. If there is any difficulty as to this inner authority—this light within us revealing the light of God—there is at least no substitute for it."

3. Of course in such a Church as this, men may err—will err. The struggle toward the final fullness of truth is part of God's intentional discipline of man. "If we could only have an infallible Church—an unerring guide!" was once said in the presence of Thomas Erskine. "Oh, no!" he replied, "such a thing, if it could be, would destroy all God's real purpose with man, *which is to educate him* and to make him feel that he is being educated; to awaken perception in

the man himself—a growing perception of what is true and right, which is of the very essence of all spiritual discipline. Any infallible authority would destroy this, and so take away the meaning of a Church altogether.” (Tulloch, *Religious Thought in Britain During the Nineteenth Century*, p. 132.)

In the Church as Paul conceived and founded it among men wherever he went, there was undeniably a great deal of irregularity and movement of the human spirit. His idea of the Church was not of a human, tensely governed, highly organized, elaborate system. It was a sort of great family in God, with all the interplay of forces, the spontaneous checks of intercourse and unordered relationships which secure the highest development of character, the fullest joy of life, and the greatest Christliness of service. He found much to struggle against in himself, and a great deal to disappoint him in his churches. But he kept a splendid optimism in the face of human sin. “His letters are directed to the correction of the sins of Christians in the churches which he founded. But these facts did not breed in his mind any suspicion of the failure of Christ to accomplish in the actual experience of men so mighty a work of moral regeneration as is implied in their dying to sin and living to holiness. He held by the omnipotence of the Ideal in spite of facts: he could not contemplate the possibility of sin having any lasting significance for those who had entered on the new life in Christ. He transferred to all believers his own experience of the transforming effects of the love of Christ, and insisted that men have only to realize what Christ is to them and what they are in Christ in order to exemplify by their character and conduct that God has indeed made Christ to be a Power of

real death to sin and of actual holy living." (Somerville, *St. Paul's Conception of Christ*, p. 105.)

4. Paul's Church was a place of wide liberties. There were no stifling chains of uniformity loading it down. There was room in it for every man who wanted to be there and had a heart for Christ, and full play for all the gifts and tastes of men. As Dean Stanley wrote, so Paul would have said: "For myself, I should not ask more to make up the unity of the Church even in heaven, than that they all loved one another as Christ's redeemed servants, and all loved God in Christ." In this richly constituted Church Paul conceived that there was an affluent variety of function corresponding to the diversity of services in the body. "Even as we have many members in one body," he wrote, "and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another." (Rom. xii. 4.) He would have a charitable and unenvying recognition of the diverse gifts of men. One of the most splendid passages in his letters is the twelfth chapter of First Corinthians, which he begins by the comprehensive declaration that there was room for every man who could say "Jesus is Lord," that no man who had the Spirit of God could say otherwise; that this one test met, under the same Spirit there were boundless diversities of gifts, of ministrations, of workings, but the same Spirit, the same Lord, the same God, who worketh all things in all. It must be so. No one man can see it all, or do it all, or know it all. As Robertson said, "God's truth must be boundless." Those who stay out of the Church sometimes allege its narrowness as an excuse. But they do not know the apostle Paul and his mind. The

Church is wide enough for all good and too narrow only for sin.

5. Yet diverse and varied the Church is one. All these members are yet members of one body. "And whether one member suffereth, all the members suffer with it ; or one member is honored, all the members rejoice with it." (1 Cor. xii. 26.) Because he knew Christ so thoroughly, the divine bond of all who are in Him, who by His cross broke down partition walls and brought men nigh, (Eph. ii. 13, 15), he was full of the keenest sympathies, and wanted to see the Church a place of real fraternity. "I long to see you," he wrote to the Romans, "that I may impart unto you some spiritual gift, to the end ye may be established ; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine." (Rom. i. 11, 12.) It was said of Robertson that "he did not seek for sympathy. He was accustomed, as he said, to consume his own smoke," and he himself wrote, "The soul collects its mightiest power by being thrown in upon itself, and coerced solitude often matures the moral and mental character marvellously." And Paul, too, knew what it meant to be alone and to sound those depths where Christ and the soul may be found alone and none others. And had he not been once "caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter?" (2 Cor. xii. 4.) But he did seek for sympathy and to give sympathy. And the Church was to him a place where men bore one another's burdens while they bore their own, (Gal. vi. 2-5), where no man held that all must serve each, but only that each must serve all and where accordingly all were served—because all served.

6. In this body of men and women, bound all

to Christ and each to all, Paul could not endure the idea of schism or partisan division. "God tempered the body together," he said, "that there should be no schism in the body; but that the members should have the same care one for another." (1 Cor. xii. 24, 25.) And he appealed to the divided Corinthian church, "I beseech you, brethren, that there be no division among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. i. 10.) And he asks them severely, "Whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men?" (1 Cor. iii. 3.) And he longs to compose all disagreements. (Phil. iv. 2.) But some things are above unity. Unity becomes immoral and intolerable when it is purchased at the price of fidelity to Christ, or the law of Christ in life. In warning the Roman Christians against "them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned," and to turn away from them, Paul adds, "for they that are such serve not our Lord Christ, but their own belly, and by their smooth and fair speech they beguile the hearts of the innocent." (Rom. xvi. 17, 18.) In the same way he entreated the Corinthians to preserve unity in the name of Christ. (1 Cor. i. 10.) Only two things were with him ground for disruption and division. One was disloyalty and unfaithfulness to Christ, and the other, impenitent sin. There was room for wide range of opinion and great variety of character. But there was no room for treachery to Christ, or immorality of life. He would not tolerate any trifling with his Lord. "If any man loveth not the Lord," he sweepingly declared, "let him be anathema." (1 Cor. xvi. 22.) That was the most dreadful heresy. It was



the feeling of this that led Robertson to say to the workmen of Brighton, when he spoke to them in the town hall on infidel publications, "I refuse to permit discussion respecting the love which a Christian man bears to his Redeemer—a love more delicate far than the love which was ever borne to sister, or the adoration with which he regards his God—a reverence more sacred than ever man bore to mother." And as for uncleanness in the Church, Paul stood on the truth, though perhaps in a varied sense, of Scott's teaching, which Newman says for years he used almost as a parable, "Holiness rather than peace."

7. Of course this rendered discipline necessary, and Paul fearlessly provided for it. "If any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no not to eat. . . . Put away the wicked man from among yourselves." (1 Cor. v. 11, 13.) He did not believe in tolerating persistent and willful moral uncleanness in the Church. His charity was nobly generous, but it had its bounds. It would not tolerate anything that betrayed Christ or chastity. And he drew in this matter no irrational and immoral line between men and women.

In Paul's view the law of purity was equally binding upon all, and men or women who trampled on it had no place in the Church. The very mention of uncleanness was to be kept out of it (Eph. v. 3), and as for its membership, he declared that "neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi. 9, 10.)



There was nothing harsh or unkindly in his provision on this subject. "A man that is factious," he said, "after a first and second admonition, avoid." (Titus iii. 10.) And to the Thessalonians he said, in advising certain separations, "Yet count him not as an enemy, but admonish him as a brother." (2 Thess. iii. 14, 15.) Paul was a lover of order. He disliked disturbance and indecency, and wanted the churches to be quiet and at rest. (Col. ii. 5; 1 Thess. v. 13, 14; 2 Thess. iii. 6, 15.) He warned the Thessalonian Christians against disorderly and gossiping ne'er-do-wells, and he deemed their noisy shiftlessness an immoral thing. And the Corinthians he reproved for the boisterousness and ill-ordered clamor of their worship, and punctured the fanaticism that submerged the responsible will and the personal spirit in lawless confusion. "God is not a God of confusion," he said, "but of peace." (1 Cor. xiv. 33.)

8. The peculiar times in which he lived, and his sense of the present critical condition, and the more anxious times that were to come, led him to discourage the spirit of restlessness, of innovation, of uneasiness of occupation and condition. But also he was always fond of quiet ways, and the honest discharge by each in his place of common duties. "Let each man abide in that calling wherein he was called. . . . Let him therein abide with God," (1 Cor. vii. 20-24), even though his calling be obscure and menial. "For the growing good of the world," says George Eliot in *Middlemarch*, "is partly dependent on unhistoric acts; and that things are not so ill with you or me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs." And Pascal carries the thought further: "Brave deeds are

most estimable when hidden. When I see some of these in history they please me much. But, after all, they have not been wholly hidden, since they have become known. And though all has been done to hide them that could be done, the little whereby they have appeared has spoiled all, for what was finest in them was the desire to hide them." This is to be the spirit of all service in the Church, Christians preferring one another in honor (Rom. xii. 10), looking not on their own things, but each on the things of others (Phil. ii. 4), and with no spirit of eye service as men pleasers, but as servants of Christ doing the will of God from the heart. (Eph. vi. 6.)

9. This test of usefulness, of worthy brotherly service, was a great check and safeguard in the Church. Spiritual gifts were valuable, and to be honored and desired in proportion as they served really useful and practical ends. With his infallible good sense he said, that for himself he would rather say five useful, sensible words in church, "that I might instruct others also, than ten thousand in a tongue." (1 Cor. xiv. 19.)

But above all there must be love in the Church. Eloquence, spiritual insight and expression, boundless munificence, are no more than clanging cymbals beside real love. (1 Cor. xiii.) There was no straitening in his own love of his churches, and he wanted them to have hearts of great expansive, generous love. (2 Cor. vi. 11-13.) He addressed the Philippian Christians as "my brethren beloved and longed for, my joy and crown." (Phil. iv. 1; cf. 1 Cor. iv. 14, 15.) He strove for all Christians, that their hearts might "be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they might know the mystery of God, even Christ." (Col. ii. 2.) And this

love was not to be vague or impractical, but alert and pertinent to useful ends, (1 Cor. xvi. 1-9), and to be given large and capacious range. (1 Thess. iv. 9, 10.) One of the humble, and efficient, and glorious ways in which this love was to be displayed, was in forgiveness and brotherly helpfulness. "Brethren, even if a man be overtaken in any trespass, ye which are spiritual restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. Let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden." (Gal. vi. 1-6.) Now here was proper emphasis on that proper self-reserve and independence of spirit and duty, without which there can be no just self-respect; but here also was all necessary altruism and self-repression. It is precisely in forgiveness that this combination is most required and exemplified. "Be ye kind one to another," he enjoins, "tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. iv. 32.) This is the very Christliness of life. So Horace Bushnell wrote to a correspondent. "Nothing does God require more explicitly than a clean forgiveness. Your provocations are multiplied and aggravated. The rasp that is drawn across your sensibilities without respite for successive years, is rough and sharp enough to require the concentration of all the Jobs in Christendom. Be not dismayed; only believe. Great trials make great saints. Deserts and stone pillows prepare for an open heaven and an angel-crowded ladder. But you are indeed sorely probed, and from the depths of my soul I pity you. If this is any comfort to you, let down your bucket to

the end of your chain, with the assurance that what is deepest and most tender in me is open to your dip. But your victory rests with yourself. Kinghood over the vast territory of self must be, in order to a genuine forgiveness. To tear yourself from yourself, to double yourself up and thrust yourself under your heels, and make a general smash of yourself, and be all the more truly yourself for this mauling and self-annihilation—this is the work before you, and a mighty work it is. To accomplish this we must be close enough to Immanuel to feel the beating of His heart. By the time you are through your struggle you will be a god fit to occupy a seat with Christ in His throne. Kings alone can truly forgive, as kings alone can reign. You know the import of the cross. Set your heart like a flint against every suggestion that cheapens the blood of the dear, great Lamb, and you will as surely get the meaning of Christ crucified, as that He left His life in the world." (*Life and Letters of Horace Bushnell*, p. 519.) How broadly and nobly this spirit marks all of Paul's counsel to his churches. "See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all. Hold fast that which is good; abstain from every form of evil." (1 Thess. v. 15-22.) In his own life, too, as well as in his admonition to the churches, we feel what was noted in Keble, "the cooling shadow of his lowliness," showing itself in this spirit of loving forgiveness. Yet in this, Paul in himself and in his influence over his churches, kept a balance of steadiness between love and truth. Like John Sterling, as Carlyle described him, he was "a man of perfect veracity in thought, word, and deed. Integrity toward all men, nay, integrity had refined with him into

chivalrous generosity: there was no guile or baseness anywhere found in him," "a perfectly transparent soul." We may be sure of him, also, that his converts saw in him what Carlyle remarks in Sterling, "the kindly, but restless, swift glancing eyes, which looked as if the spirits were all out coursing like a pack of many beagles beating every bush." He was quick to condemn sham and insincerity, but he was equally eager to forgive and condone. (2 Cor. ii. 5-11.) And if he did not hesitate to rebuke and to enjoin rebuking "them that sin in the sight of all," (1 Tim. v. 20), and in some cases sharply (Titus i. 13), he was, on the other hand, anxious to comfort and to console. (1 Thess. v. 11, margin; 2 Cor. i. 3, 4; 1 Cor. xiv. 3; Phil. ii. 1.) Like Barnabas, he was, as an old man at least, a "Son of Consolation," and he would have the Church a place of comfort. Do we make it so?

"Comfort one another,  
For the way is often dreary,  
And the feet are often weary,  
And the heart is very sad.  
There is heavy burden bearing,  
When it seems that none are caring,  
And we half forget that ever we were glad.

"Comfort one another,  
With the handclasp close and tender,  
With the sweetness love can render,  
And the look of friendly eyes.  
Do not wait with grace unspoken  
While life's daily bread is broken:  
Gentle speech is oft like manna from the skies."

10. In the Church men have many rights, Paul taught, which it is not necessary for them to exercise. "All things are lawful for me," he said, "but not all things are expedient. All things

are lawful for me, but I will not be brought under the power of any." (1 Cor. vi. 12.) He had a right to eat meat. He had a right to charge for preaching. He would not exercise either of these rights. (1 Cor. viii. 9-13, ix. 18.) He held that rights were not individual things to be used by men as they pleased, but relative, to be used with reference to the effect of their exercise on others. We have a right, he held, to surrender our rights. As George Macdonald says, "The grandest thing in having rights is that, being your rights, you can give them up." In any church built on love this doctrine will prevail. Liberty and freedom are ours, but they are not to be used as a cover of selfishness or a stumbling-block to the weak. (Gal. v. 13; cf. 1 Peter ii. 16; 1 Cor. viii. 9.)

This denial of the right of selfishness was part of Paul's democracy. The Church was not a hierarchy, an aristocracy or a monarchy with him. It was an equal brotherhood. Of course there will be order in the Church, and Paul enjoins respect for its proper authorities; but the very terms of his admonition regarding respect for authority indicate his democratic spirit. "We beseech you, brethren, to know them that labor among you and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake." (1 Thess. v. 12, 13.) His doctrine of equality was not academic or theoretical, but like all his views, decidedly practical. "I say not this," he wrote to the Corinthians regarding the collection for the poor saints in Jerusalem, "that others may be eased, and ye distressed; but by equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there



may be equality." (2 Cor. viii. 13, 14.) It was an equality of privilege he advocated, expressed in equal privilege of service and unselfishness. He would have no caste lines. (Gal. iii. 28; Col. iii. 2.) He would have a clear fellowship of purity and love. He disliked strife, jealousy, wrath, factions, backbitings, whisperings, swellings, tumults (disorders, marg.). (2 Cor. xii. 19, 21.) And he insisted on a new and holy walk in God, the lusts of deceit put away, and the spirit of the mind renewed, and the "new man put on, which after God hath been created in righteousness and holiness of truth." (Eph. iv. 17, 24.)

Only in such a veracious and holy life can the requisite sanctions of human confidence and trust be found. Thus the catechism of the Council of Trent declares, "By insincerity and lying, faith and truth are lost, which are the firmest bonds of human society; and when they are lost supreme confusion follows in life, so that men seem in nothing to differ from devils." But in sincerity and truth and holiness, confidence is established, and human trust; and in these equality may stand—not elsewhere.

11. Scarcely any sweeter passage occurs in Paul's Epistles than the series of admonitions in the Epistle to the Colossians as to the life of Christians in the Church. (Col. iii. 12-17.) "Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long suffering; forbearing one another and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye; and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body, and be ye



thankful. Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." How rich is any Christian life fed on the Psalms and made melodious with their music ! Paul knew them well, and so did Jesus ; and very full is their range of spiritual emotion, and very beautiful their fidelity to the universal and eternal needs of the soul. If you read them, Mr. Hutton says, " you will find in them the germs of all the affections generated in His disciples by Christ's own teaching—the shame, the grief, the remorse, the desolation, the hope, the awe, the love in its highest sense, which human beings feel in the presence of a human nature holier, deeper, richer, stronger, nobler than their own, when they have sinned against it and are conscious of its displeasure, its retributive justice, its joy in human repentance and its forgiveness." (*Modern Guides of English Thought in Matters of Faith*, p. 126.) We would have more gracious singing in our hearts unto God, and even to men, if we knew them as well as Paul did.

12. Paul held his churches under the spell of the hope of Christ's return and of His unfailing nearness to their life. "The apostles and the early Christians seem to have hoped for its occurrence during their lifetime." (Strong, *Systematic Theology*, p. 568.) No one could speak more strongly of the place this truth had in the early Church than did Charles Hodge. "That the apostles understood Christ to predict His second coming in person does not admit of doubt. Indeed, almost all the rationalistic com-

mentators teach that the apostles fully believed, and even taught, that the second advent, with all its glorious consequences, would occur in their day. Certain it is that they believed that He would come visibly and with great glory, and that they held His coming as the great object of expectation and desire. Indeed, Christians are described as those who 'are waiting for the coming of our Lord Jesus Christ' (1 Cor. i. 7); as those who are 'looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ' (Titus ii. 13); it is to them who look for Him He is to 'appear the second time, without sin unto salvation' (Heb. ix. 28); as those who are expecting and earnestly 'desiring the coming of the day of God.' (2 Peter iii. 12.) It is a marked characteristic of the apostolic writings that they give such prominence to the doctrine of the second advent. 'Judge nothing before the time, until the Lord come.' (1 Cor. iv. 5.) 'Christ the first fruits; afterward they that are Christ's.' (1 Cor. xv. 23.) 'Ye are our rejoicing in the day of the Lord Jesus.' (2 Cor. i. 14.) 'He . . . will perform it until the day of Jesus Christ.' (Phil. i. 6.) 'That I may rejoice in the day of Christ.' (Phil. ii. 16.) 'Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.' (Phil. iii. 20.) 'When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.' (Col. iii. 4.) 'To wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.' (1 Thess. i. 10.) 'What is our hope . . . are not even ye in the presence of our Lord Jesus Christ at His coming?' (1 Thess. ii. 19.) 'Unblamable in holiness . . . at the coming of our Lord Jesus Christ with

all His saints.' (1 Thess. iii. 13.) 'We which are alive, and remain unto the coming of the Lord . . . shall be caught up . . . in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.' (1 Thess. iv. 15-17.) In his Second Epistle he assures the Thessalonians that they shall have rest, 'when the Lord Jesus shall be revealed from heaven.' (2 Thess. i. 7.) The coming of Christ, however, he tells them, was not at hand; there must come a great falling away first. Paul said to Timothy, 'Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.' (1 Tim. vi. 14.) 'There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.' (2 Tim. iv. 8.) . . . From these passages, and from the whole drift of the New Testament, it is plain (1) that the apostles fully believed that there is to be a second coming of Christ; (2) that His coming is to be in person, visible and glorious; (3) that they kept this great event constantly before their own minds, and urged it on the attention of the people as a motive to patience, constancy, joy and holy living." (Hodge, *Systematic Theology*, Vol. III., pp. 794-796.) The hope of Christ's return never left Paul or his friends. It was the solace and inspiration of all their days. Is it of ours? Do we ever think of His coming at all? Do we not forget wholly John's admonition, "And now, my little children, abide in Him, that if He shall be manifested we may have boldness, and not be ashamed before Him at His coming?" (1 John ii. 28.) It was a motive in Paul's churches to holy and sober vigilance (1 Thess. v. 1-11), and it was this in his own life.

It would be so to us, too, if we could say with B. M. :

“So I am watching quietly  
Every day.  
Whenever the sun shines brightly  
I rise and say,  
‘Surely it is the shining of His face,’  
And look unto the gates of His high place  
Beyond the sea,  
For I know He is coming shortly to summon me.  
And when a shadow falls across the window  
Of my room,  
When I am working my appointed task,  
I lift my head to watch the door, and ask  
If He is come :  
And the angel answers sweetly  
In my home,  
‘Only a few more shadows,  
And He will come.’ ”

13. Of all the other sane and healthful counsels of Paul, none is more characteristic or ever applicable than his constant emphasis on the real thing as against all unessentials. He contrasts good services, which are profitable to men, with foolish questionings, which are to be spurned with genealogies, and strifes, and fightings about the law, all unprofitable and vain. (Titus iii. 8, 9.) Fables, disputes, profane babblings, are unessential and troublesome things, he represented. A stewardship of God in faith he valued. The end of all, he declared, was “love out of a pure heart and a good conscience, and faith unfeigned.” (1 Tim. i. 3-5, vi. 20, 21.)

The beginning and end of all is Christ. He is the one vital and essential thing. All that is less than Christ or apart from Christ is imperfect and unessential, a species of idolatry, as Thomas Arnold would have held, because placing something else in the room of Christ, alone perfect, es-

sential, and complete. Thus he wrote to Stanley with reference to certain teachers. "The moral fault, as it appears to me, is in the idolatry—the setting up some idea which is most kindred to our own minds, and then putting it in the place of Christ, who alone cannot be made an idol, and cannot inspire fanaticism, because He combines all ideas of perfection, and exhibits them in their just harmony and combination. Now to my own mind, by its natural tendency—that is, taking my mind at its best—truth and justice would be the idols that I should follow; and they would be idols, for they would not supply all the food that the mind wants, and whilst worshipping them, reverence, and humility, and tenderness, might very likely be forgotten. But Christ Himself includes at once truth and justice, and all these other qualities, too. In other men I cannot trace exactly the origin of idolatry, except by accident in some particular cases. But it is clear to me that ——— and his party are idolators; they put Christ's Church, and Christ's sacraments, and Christ's ministers, in the place of Christ Himself; and these being only imperfect ideas, the unreserved worship of them unavoidably tends to the neglect of other ideas no less important; and thence some passion or other loses its proper and intended check, and the moral evil follows. Thus it is that narrow-mindedness tends to wickedness, because it does not extend its watchfulness to every part of our moral nature, for then it would not be *narrow-mindedness*, and this neglect fosters the growth of evil in the parts that are so neglected. Thus a man may 'give all his goods to feed the poor, and yet be nothing'; where I do not understand it of giving out of mere ostentation, or with a view to gain influence, but that a man may have one or more virtues, such as are

according to his favorite ideas, in very great perfection, and still be nothing ; because these ideas are his idols, and worshipping them with all his heart, there is a portion of his heart, more or less considerable, left without its proper object, guide, and nourishment, and so this portion is left to the dominion of evil. Other men, and these the mass of mankind, go wrong either from having no favorite ideas at all, and living wholly at random, or else from having ideas, but indistinctly, and paying them but little worship, so that here too the common world about them gives the impression to their minds, and thus they are evil. But the best men, I think, are those who, worshipping Christ and no idol, and thus having got hold of the true idea, yet from want of faith cannot always realize it, and so have part of their lives more or less out of that influence which should keep them right—and thus they also fall into evil ; but they are the best, because they have set before them Christ and no idol, and thus having nothing to cast away, but need only to impress themselves with the ideas more constantly ; ‘ they need not save to wash the feet, and are then clean every whit.’ ” (Stanley, *Life of Dr. Arnold*, Vol. II., p. 47 f.) Paul in the Church was but Paul in Christ, and he saw nothing in the Church that was not there from, and through, and unto Christ.

### III. *Paul's Standard of Personal Christian Life and Conduct.*

1. The general evil of sin in the world and the general duties of Christians in their association in the Church did not obscure in Paul's thought the personal evil of sin in the individual life and the personal duties of Christians as stand-



ing each to his own Master and subject to a personal standard of righteous conduct and holy life. The work of Christ, in Paul's view, covered all of these things, and the glory of His death was that it offers moral renewal to each soul and deliverance from the power and dominion of sin. "Weizächer and others maintain that it is in what he says on this subject that we are to recognize the distinctiveness of the teaching of Paul on the death of Christ, and that he is alone and original among the teachers of apostolic Christianity in the emphasis he lays on that event as a death to sin, containing in it the potentiality of our death to it, and our certain deliverance in this way from its power. . . . That is the teaching of Rom. vi., where the very idea of a man continuing in sin who had been saved by the grace of God is repudiated as inconsistent with the fact of his position as a believer, for 'baptized unto Christ he is baptized unto a fellowship with Christ in his death,' and in that death the 'old man was crucified that the body of sin might be destroyed.'" (Rom. vi. 3, 6.) (Somerville, *St. Paul's Conception of Christ*, p. 98 f.)

In the Epistle of Barnabas Christians are described as a new type of man. "Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning." (*Epistle of Barnabas*, ch. xvi.) This is Paul's view. "Christ died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again. . . . Wherefore if any man is in Christ he is a new creature: the old things are passed away; behold they are become new." (2 Cor. v. 15, 17.) The Christian has broken with old standards. He is dead to his old life. He is to walk in newness of life.



(Rom. vi. 4.) Christ has become his life and is in him a world of new ideals of righteousness and divine power to attain them. (2 Cor. v. 21; Gal. ii. 20.) The old man with all his doings is put off, and a new man has been put on, renewed in knowledge of what is best and in desire to realize it. (Col. iii. 1-10.)

A new and distinct standard of life is set up for Christians. Their manner of life is to be worthy of the gospel of Christ. (Phil. i. 27.) They are so to act that they may be blameless and harmless, children of God without blemish (Phil. ii. 14, 15), walking honestly, having put on the Lord Jesus Christ and making no provision for the flesh to fulfill its lusts. (Rom. xiii. 12-14.) Their life was to be a walk in Christ worthy of God (Col. ii. 6, iv. 5; 1 Thess. ii. 12), whom they were to please. (Col. i. 10.) It was by appeal to the superiority of their lives that the early Christians could answer their opposers. "What mark do we exhibit," asks Tertullian, "except the temperance by which we abstain from other men's goods; the chastity which we pollute not even with a look; the compassion which prompts us to help the needy; the truth which makes us give offence; and liberty for which we have even learned to die? Whoever wishes to understand who the Christians are must needs employ these marks for their discovery." (*Ad Nationes*, Book I., chapter iv.)

2. This new standard of life which Paul pressed on men absorbed of course all those worthy moral ideals which were already written on men's souls. Especially it emphasized and reinforced the claims of the stainless moral life. The "members upon the earth" were to be mortified, "fornication, uncleanness, passion, evil desire and covetousness, the which is idolatry."

(Col. iii. 5.) These things were to be slain for the sake of that which could not exist with them. In the case of the man who thus mortifies them "the balm of death numbing his lower nature releases him for the scarce disturbed communion of a higher life." (Drummond, *Natural Law in the Spiritual World*, p. 200.) But these things are loathsome in themselves and must be slain because worthy only of death. They cannot be tolerated, defiling the precincts of a temple of God, such as each Christian's body is. (1 Cor. iii. 16, 17.) "Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.) Purenness was one of the things in which Paul felt he could commend himself. (2 Cor. vi. 6.)

The world on which Paul was pressing these views was a decayed world, and men cannot now speak of the details of its pollution. In the first chapter of his Epistle to the Romans Paul hints at some of them, and he demanded of all Christians and of himself an utter abhorrence of these things. "This I say, therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, . . . who being past feeling gave themselves up to lasciviousness, to make a trade of all uncleanness with greediness. But ye did not so learn Christ; if so be that ye have heard Him, and were taught in Him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth." (Eph. iv. 17-24; 2 Tim. ii. 20-26; 1 Thess. iv. 2-8.) It was impossible that there should not grow up from his teachings among men a fierceness against

evil. The Christian must, as Jude put it, hate the garments spotted by the flesh. (Jude 23.) "If therefore," say the *Clementine Homilies* (*Homily XI.*, chapter iii.), "ye have not righteous fire, I mean indignation, against evil lusts, learn from what good things ye have been seduced and by whom ye have been deceived and for what punishment ye are prepared; and then your mind being sober and kindled into indignation like fire by the teaching of Him who sent us, may be able to consume the evil things of lust. Believe me, that if you will you can rectify all things."

3. Paul appealed for a life of clean, open perfectness. "We pray to God," he wrote to the Corinthians, "that ye do no evil. This we also pray for, even your perfecting. Be perfected." (2 Cor. xiii. 7, 9, 11.) The life that coveted such perfecting, that sought righteousness, was the essential thing, and the test of all. (2 Tim. ii. 19-26.)

As in his own life there was perpetual war between flesh and spirit, so he recognized the presence of this conflict in every life. "I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh. . . . And they that are of Christ Jesus have crucified the flesh with the passion and lusts thereof." (Gal. v. 16-26, vi. 8.) Even among Christians who died with Christ there were continuances of this struggle, (Col. ii. 16-23), and yet the Spirit of the Lord was the Spirit of liberty and transformation. (2 Cor. iii. 12-18.) Could there be no present peace and satisfaction of life? Are not Christians full in Christ, who is fullness? (Col. ii. 10.) Yes, but it was in Christ that they were to be full and satisfied, and to the extent that they were not

"found in Him," (Phil. iii. 9), or any of their life lay outside, they could not have in fact what was theirs in right in Him.

"If, in a sense, we are already 'dead' in Christ, we are, nevertheless, to 'reckon ourselves' to be dead, to cultivate insensibility to the desires and ambitions of the old life. We are to crucify the desire of the flesh, to live to God, to walk in the Spirit of the new life. The imperative mood is used as well as the indicative. We are personally to become what in Christ we already are. We must make our own personal possession that freedom from sin and the flesh which was made good for all humanity when Christ died to sin, and that spirituality of divine life which was secured for all when Christ rose from the dead. And here we are to observe Paul's method as a moralist, as one who has found in Christ the secret of a victorious moral life, the key to the attainment of the moral ideal. He does not say, 'Act as Christ acted in this and that detail of His earthly life.' He does not dwell on separate features of the character of the historic Jesus, or bid us imitate Him in these. He sets the risen Christ before us as our Model, and bids us follow Him who is as the embodiment of our true life, and contains in Himself the potentiality of all grace and holiness of character. Only die with Christ to the flesh, and rise with Him to live the life of the Spirit, and all goodness will grow out of that root; concern yourself with the principle, details will follow. It has been said, 'Take care of the little things of life and the great ones will take care of themselves,' is the maxim of the trader which is sometimes, and with a certain degree of truth, applied to the service of God. But much more true is it that in religion we should take care of the great things, and the

trifles of life will take care of themselves. Christianity is not acquired as an art by long practice; it does not carve and polish human nature with a graving tool; it makes the whole man; first, pouring out his soul before God, and 'then casting him in a mould.' It was thus that Paul apprehended and applied Christianity as an ethic. Setting the once crucified, but now risen Christ, before his readers as the embodiment of the principle of the true life, he bids them die with Him, and the Spirit of His life will do the rest." (Somerville, *St. Paul's Conception of Christ*, pp. 102-104.)

What he appealed for was that development of life which would make men mature in virtue and babes in vice. He prays them to lay aside all childishness with reference to truth, to go on toward maturity. This is his thought in Phil. iii. 15, where he uses the word "perfect" as meaning "full-aged" in opposition to "babes," (Eph. iv. 13, 14). He puts this plainly. "Brethren, be not children in mind; howbeit in malice, be ye babes, but in mind be men." (1 Cor. xiv. 20.) And again, "I would have you wise unto that which is good, and simple unto that which is evil." (Rom. xvi. 19.) He did not believe that it increased the power of life to be familiar with its prurient side. Indeed, he plead for the sweetest purity of conversation. He believed in wholesome human intercourse. Intercourse he knew there must be:

"So that no man there breathes earth's simple breath,  
As if alone on mountains or wide seas,  
But nourishes warm life or hastens death  
With joys and sorrows, health and foul disease,  
Wisdom and folly, good and evil labors,  
Incessant of his multitudinous neighbors,  
He in his turn affecting all of these."

No one ever held a stronger organic view of life than his, and no one ever had a more social nature or a more irrepressible passion for social influence. He would have the contact of men's minds healthful and sweet. "Let no corrupt speech proceed out of your mouth but such as is good for edifying." (Eph. iv. 29.) "Let your speech be always with grace." (Col. iv. 6.) "Fornication and all uncleanness or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking or jesting, which are not befitting." (Eph. v. 3-6.) And above all are his noble words to the Philippians, enjoining that beauty and holiness of thought which cannot yield anything but rich and worthy speech. (Phil. iv. 8.)

4. Paul's standard for Christians was not in the nature of an analyzed moral code. He was not setting up a new law in place of the old. Legalism had been the bondage from which Christ delivered him. He never fell into the temptation of reviving it. What he offered men was an indwelling divine life, a Christlike temper, which would yield in life the fruits of the Spirit of Christ. Yet on the other hand he demanded, without abatement or compromise, the presence in life of these results of the indwelling life. He was neither legalist nor antinomian. Christ within was the sole spring of Christian conduct without. But Christian conduct without was the sole evidence of Christ within. On the basis of this rich principle Paul makes no attempt to specify all the things Christians must do and be or must not do and be. What things he does specify flow out of the special exigencies of the churches and people to whom he writes. His zeal is for the inner secret of life. Christ in men will do Christian things through men.



5. Christ would certainly do through men. There could be no indolent isolation from life with His life within. All of Paul's Epistles are tense with the spirit of vital action. Men were to be busy doing good. "Let us not be weary in well doing." (Gal. vi. 9.) "As we have opportunity let us work that which is good toward all men." (Gal. vi. 10.) We have been "created in Christ Jesus unto good works." (Eph. ii. 10.) "God is able to make all grace abound unto you that ye may abound unto every good work." (2 Cor. ix. 8; compare 1 Cor. iii. 13-15, xv. 58, xvi. 10; Phil. ii. 30; Col. i. 10; 1 Thess. i. 3, v. 13; 2 Thess. ii. 17; 1 Tim. v. 10, vi. 18; 2 Tim. iii. 17; Titus ii. 7, 14, iii. 8, 14.) He commended daily toil and the quiet pursuit of trades for livelihood. (2 Thess. iii. 10-13.) He believed in the moral discipline of orderly living. Perhaps his own roving life, bare of the comforts and peace of a settled home, made him the more keenly sensible of the divine order of the family life and the quiet society of the church. He felt himself, at any rate, that deliverance from so much that is petty which a great burden of duty brings, and he desired others to feel also the quieting influence of work. (1 Thess. iv. 11, 12.) "Perhaps I may venture for a moment," wrote Lewis Carroll, explaining his motive in writing *Pillow Problems*, "to use a more serious tone, and to point out that there are mental troubles, much worse than mere worry, for which an absorbing object of thought may serve as a remedy. There are sceptical thoughts which seem for the moment to uproot the firmest faith; there are blasphemous thoughts which dart unbidden into the most reverent souls; there are unholy thoughts which torture with their hateful presence the fancy that would fain be pure. Against all



these some real mental work is a most helpful ally. That 'unclean spirit' of the parable, who brought back with him seven others more wicked than himself, only did so because he found the chamber 'swept and garnished,' and its owner sitting with folded hands. Had he found it all alive with the 'busy hum' of active 'work' there would have been scant welcome for him and his seven." (Collingwood, *Life and Letters of Lewis Carroll*, p. 322.) The principle involved here was axiomatic with Paul. He constantly follows his exhortations against sin with suggestions for some positive course of action. "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you with all malice." Yes, but how? "Be ye kind one to another, tender-hearted, forgiving each other." (Eph. iv. 31, 32.) "Be not overcome of evil," he says. Yes, to be sure, but how? "Overcome evil with good." (Rom. xii. 21.) The best way to avoid slipping to the foot of the hill is to climb to the top. The safest way to flee from the devil is to draw nigh to God.

6. One striking feature of Paul's message to the individual was its sobriety, its moderation. The gospel was and is a revolutionary thing. It summoned men to a supernatural change of character, to a new and amazing view of life. It rose sheer above all naturalism of philosophy or ethics. It came accredited by wondrous evidence. And yet Paul applies it to personal life with a quietness and ease which are scarcely less astonishing than the claims of the gospel itself. We are accustomed to compare Mohammed and Buddha and Confucius with Christ. We should rather compare them with Paul and learn so to see his superiority, as we contrast his connection of Christianity with life and society with their

ethical applications of their doctrine. He preached a more superhuman and difficult doctrine than they, and he taught men to realize it in life more quietly, practically and rationally, and men found in it not the sterilization of life and its immobility, as in the case of the other teachers, but its quickening and unresting progress.

7. In pressing the moderate, self-denying qualities of character, Paul does not lose sight of those that are virile and aggressive. Both his military metaphors, (Rom. vii. 23, xiii. 11-13; 2 Cor. ii. 14-16, vi. 7, vii. 5, x. 3-6; 1 Thess. v. 5-8; Eph. vi. 10-17; 2 Tim. ii. 3, 4; Col. ii. 15; 1 Tim. i. 18; Phil. iv. 7; 1 Cor. xv. 23, 52), and his athletic metaphors, (Acts xiii. 25, xx. 24; 2 Thess. iii. 1; 2 Tim. ii. 5, iv. 7, 8; Rom. ix. 15, 16; Gal. ii. 2, v. 7; Phil. ii. 16, iii. 12-14; 1 Tim. iv. 7, 8, vi. 12; 1 Thess. ii. 2; Col. iv. 12; 1 Cor. iv. 9, ix. 24-27, Howson, *Metaphors of St. Paul*, chapters i.-iv.), are proof of that. The Christian life was to him a warfare, a struggle, and the imagery of Roman armies and of Greek games, furnished him with his figures of speech. But this is not surprising. The thing to be noted is that the gospel as he preached it took up the gentle and non-resistant virtues and exalted them. He bade Timothy to pray for "kings and all that are in high places, that we may lead a tranquil and godly life in godliness and gravity." (1 Tim. ii. 2.) He commended the disposition of lowliness and gentleness, (Phil. ii. 1-11), of moderation and yieldingness, (Phil. iv. 5), by which he distinctly did not mean the spirit which "discountenances strong emotion, profound convictions, unsparing efforts; tends to look on evil with only a cool dislike, and on good with only a mitigated and philosophic love; is prepared to deal with great articles of

faith, perhaps, as always open questions; certainly is unprepared to live and die in their defence," but rather "the grace which manifests itself in a calm, bright, willing superiority of thought and purpose to considerations of self's comfort, credit, influence." (Moule, *The Spiritual Life*, p. 51.)

Paul pressed on men a sane and steady life, held in calm poise, but when it struck at sin or wrong, striking with irresistible power. There was to be no trifling or dawdling in life, but a holy and sober vigilance, (1 Thess. v. 1-10), self-respecting, and commanding the respect of men, (1 Tim. iv. 12), the strong, enduring spirit of prayer and peace. (1 Tim. ii. 8; 2 Thess. iii. 6.) The chapters of practical exhortations at the close of Epistles like those to the Romans and Ephesians show how well balanced was his view of Christian character and behavior.

8. One striking regard in which he bade men to rise above littleness and the sense of wrong is shown in his counsel as to litigation. He held that Christians should not sue one another before heathen tribunals. If difficulties arise let appeal be made to Christian arbitration. But better still, let litigation be disarmed by submitting to wrong. As for doing wrong, that could not be thought of in Christians. Paul closes this passage, as others, with an appeal to the lofty moral status of Christians, and the way such questions as had arisen at Corinth should be impossible on the plane on which Christians moved. (1 Cor. vi. 1-11.) The great changes which Christianity has produced, having woven itself into sentiment and institutions and affected jurisprudence (however much our laws may still be Roman rather than Christian), have altered the circumstances of Christians, but there are still many who walk literally according

to Paul's injunction. This was one of Robert Carter's principles. "He had the best of all dispositions," his daughter writes, "naturally a quick temper, under perfect control. He had his own strong convictions on important subjects, and was not afraid to express them when necessary, but he had a large charity for other people's convictions, and the petty affairs which many people quarrel over were to him trifles unworthy of a thought. 'Why do ye not rather suffer wrong?' was a text often on his lips. . . . Another point upon which he was very decided was that he would never engage in a lawsuit. He preferred to suffer wrong rather than violate his peace-loving principles. Again and again he was placed where other men would have gone to law, but he held to his principle, and was never a loser by it in the end, and sometimes he was a great gainer." (*Life of Robert Carter*, pp. 178, 60.) That was the spirit of Paul, too, and yet, as a citizen of the Roman Empire he had his duties as well as his rights, and he objected to irregular procedure which affronted the rights of citizenship, (Acts xvi. 37, xxii. 25), and was not loath to appeal his case to the court of Cæsar, when, as Agrippa said, "he might have been set at liberty if he had not appealed." (Acts xxvi. 32.)

9. The Christian life should be set upon the best things, in Paul's view. "Abhor that which is evil," he said, "cleave to that which is good." (Rom. xii. 9.) "Ever follow that which is good." (1 Thess. v. 15.) But above all such love of good he exhorted, "Covet earnestly the best gifts," (1 Cor. xii. 31, A. V.), and proceeded to set forth the more excellent way of love. (1 Cor. xiii.) Love filled his heart and his teaching. (1 Thess. iv. 9, 10; 2 Tim. i. 7; Rom. xiii. 8; Eph. v. 2.) Twice He quotes the words, "Thou

shalt love thy neighbor as thyself." (Rom. xiii. 9; Gal. v. 14.) There is something of the reserve of a deep nature in his infrequent use of the word "love," but it cannot be suppressed. And his poem on love in 1 Cor. xiii. is still its richest praise. It was truly the light above all lights.

"Surely one star above all souls shall brighten,  
Leading forever where the Lord is laid;  
One revelation thro' all years enlighten  
Steps of bewilderment and eyes afraid.

"Us with no other gospel thou ensnarest,  
Fiend from beneath or angel from above!  
Knowing one thing, the sacredest and fairest,  
Knowing there is not anything but Love.

"Ay, and when Prophecy her tale hath finished,  
Knowledge hath withered from the trembling tongue,  
Love shall survive and Love be undiminished,  
Love be imperishable, Love be young.

"Love that bent low beneath his brother's burden,  
How shall he soar and find all sorrows flown!  
Love that ne'er asked for answer or for guerdon,  
How shall he meet eyes sweeter than his own!

"Love was believing,—and the best is truest;  
Love would hope ever,—and the trust was gain;  
Love that endured shall learn that Thou renewest  
Love, even Thine, O Master, with Thy pain."

In that analysis and exaltation of love Paul sums up the whole Christian ideal. It is not an abstract study. It is a breathing reality. He felt himself and desired in others a love that was disinterested, took no account of ill, never failed. How could it fail and be love?

"Love is not love  
Which alters when it alteration finds,  
Or tends with the remover to remove:

O no! It is an ever fixed mark  
 That looks on tempests and is never shaken.  
 It is the star to every wandering bark  
 Whose worth's unknown, although his height be taken.  
 Love's not Time's fool, though rosy lips and cheeks  
 Within his bending sickle's compass come.  
 Love alters not with his brief hours and weeks,  
 But bears it out e'en to the edge of doom."

And this spirit of enduring love, stronger than death, was to rule the Christian life and subdue to self-control and peace those strong and unresting passions which Christ begat in men. (2 Tim. ii. 24; 2 Cor. x. 1.) Paul did and would have others do that which John Woolman did, who "under an abiding sense of the goodness and long-suffering of God, wrought his work in gentleness and compassion, with the delicate tenderness which comes of a deep sympathy with the trials and weaknesses of our nature, never allowing himself to indulge in heat or violence, persuading rather than threatening," and who could say of himself, "This state in which every motion from the selfish spirit yieldeth to pure love, I may acknowledge with gratitude to the Father of Mercies, is often opened before me as a pearl to seek after." (Whittier, *John Woolman's Journal*, pp. 44, 47.)

And this love was to sway life practically, inclining men to bear one another's burdens, while they bore their own, and keeping them tender toward the failings of others in the memory of their own. (Gal. vi. 1-5.) It was to permeate all the reaches and relations of life, filling the home with love, (Eph. v. 22-33, vi. 1-4), as —

"Pure religion breathing household laws,"

touching all society, and beautifying its bonds with the grace of God. (Titus ii. 10-14.)



10. But it would be an endless task to draw out the qualities of moral character which Paul felt must be displayed in the man who followed Christ. Paul never attempted to draw them out himself. As Ruskin says in *Stones of Venice* :

“In the early ages of Christianity there was little care taken to analyze character. One momentous question was heard over the whole world: Dost thou believe in the Lord with all thine heart? There was but one division among men, the great unatonable division between disciple and adversary. The love of Christ was all, and in all; and, in proportion to the nearness of their memory of His person and teaching, men understood the infinity of the requirements of the moral law and the manner in which it alone could be fulfilled. The early Christians felt that virtue, like sin, was a subtle universal thing, entering into every act and thought, appearing outwardly in ten thousand diverse ways—diverse according to the separate framework of every heart in which it dwelt, but one and the same always in its proceeding from the love of God, as sin is one and the same in proceeding from hatred of God. And in their pure, early, and practical piety they saw that there was no need for codes of morality or systems of metaphysics. Their virtue comprehended everything, entered into everything; it was too vast and too spiritual to be defined, but there was no need of its definition. For through faith, working by love, they knew that all human excellence would be developed in due order, but that without faith neither reason could define, nor effort reach, the lowest phase of Christian virtue. And, therefore, when any of the apostles have occasion to describe or enumerate any forms of vice or virtue by name there is no attempt at system in their



words. They use them hurriedly and energetically, heaping the thoughts one upon another in order as far as possible to fill the reader's mind with a sense of the infinity both of crime and of righteousness. Hear St. Paul describe sin: 'Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.' There is evidently here an intense feeling of the universality of sin, and in order to express it the apostle hurries his words confusedly together, little caring about their order, as knowing all the vices to be indissolubly connected one with another. It would be utterly vain to endeavor to arrange his expressions as if they had been intended for the ground of any system, or to give any philosophical definition of the vices. So also hear him speaking of virtue: 'Rejoice in the Lord. Let your moderation be known unto all men. Be careful for nothing, but in everything let your requests be made known unto God; and whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.' Observe, he gives up all attempt at definition; he leaves the definition to every man's heart, though he writes so as to mark the overflowing fullness of his own vision of virtue. . . . And all early Christians taught in the same manner. They never cared to expound the nature of this or that virtue, for they knew that the believer who had Christ had all. Did he need fortitude? Christ

was his rock. Equity? Christ was his righteousness. Holiness? Christ was his sanctification. Liberty? Christ was his redemption. Temperance? Christ was his ruler. Wisdom? Christ was his light. Truthfulness? Christ was the truth. Charity? Christ was love." (*Stones of Venice*, Vol. II., chapter viii., paragraph 45.)

#### IV. *His Ambitiousness.*

"If we look abroad upon the great multitude of mankind, and endeavor to trace out the principles of action in every individual, it will I think," wrote Hughes in *The Spectator*, "seem highly probable that ambition runs through the whole species, and that every man in proportion to the vigor of his complexion, is more or less actuated by it." Paul assuredly made no concealment of his ambition. There was nothing of lukewarmness or indifference in his disposition. He was set to accomplish things and he reached out toward huge achievements.

1. Thrice he uses the word which means "to be ambitious," "to covet honor." (Rom. xv. 20; 2 Cor. v. 9; 1 Thess. iv. 11.) The first refers to his own ambition to preach the gospel where Christ had not been named. The second is a statement of his ambition to be well pleasing to Christ. And the third is an exhortation to the Thessalonian Christians, in some turmoil of expectation of the speedy coming of Christ, to be ambitious to be quiet. The idea of ambition, of dissatisfaction, of desire was with him an idea essential to life. As Augustine says "The citizens of the Holy City who live after God, fear and are ambitious, grieve and rejoice, and because their love is right they have all their affections right also." "Religion does not demand," says Butler, "new affections, but only claims the direction of those we already

have. Let the man of ambition go on still." "If thou wilt seek a glory, seek a glory, but one that is immortal," says Chrysostom. Men must have desires, even if they be desires for no desire. They can only choose the objects of their desire. Paul chose vast service and the spirit of subjection to Christ for himself. How could he have chosen a worthier one? "I hope," wrote Emerson, "America will come to have its pride in being a nation of servants, and not of the served. How can men have any other ambition where the reason has not suffered a disastrous eclipse." (*Miscellany*, p. 422.)

2. In Paul's ambitions there was no selfishness. What he longed and strove for he desired not for his sake but for its sake and Christ's sake. He longed to be useful to men and women, to discharge his debt to them. "I would not have you ignorant, brethren," he wrote to the Romans, "that oftentimes I purposed to come unto you that I might have some fruit in you." (Rom. i. 13.) "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." (Rom. ix. 1-3.) "Brethren my heart's desire and my supplication to God is for them that they may be saved." (Rom. x. 1.) He longed to save some of his own people. (Rom. xi. 14.) He longed to save all. "I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved." (1 Cor. x. 33; cf. 1 Cor. ix. 22.)

3. He would endure anything to accomplish his end, even spiritual sacrifice or the rejection of his love. "I seek not yours, but you," he told

the Corinthians, "and I will most gladly spend and be spent to the uttermost for your souls." His love was spontaneous and would not abate even though it received no response from them. (2 Cor. xii. 14-16.) "All true love draws its strength and fragrance from the riches not of the loved one's but of the lover's soul," says Mr. Cable. He told Timothy he would endure anything for "the elects' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. ii. 10.) The doctrine of unselfish love which he had preached to others he practiced himself. He could not hold back from his passion for men. He labored that he might present every man perfect in Christ, "striving according to His working, which worketh in me mightily." (Col. i. 28, 29.) He was willing to impart to the Thessalonians who had become very dear to him not the gospel only but also his own soul. (1 Thess. ii. 8.) And the sorrows and loneliness of his weary work were as nothing.

"Yet not in solitude if Christ anear me

Waketh Him workers for the great employ

Oh not in solitude, if souls that hear me

Catch from my joyance the surprise of joy.

"What was their sweet desire and subtle yearning,

Lovers and women whom their song enrolls?

Faint to the flame which in my breast is burning,

Less than the love wherewith I ache for souls."

4. His supreme interest was in the enduring life of man. He set the "tables that are hearts of flesh" above the tables of stone. (2 Cor. iii. 2, 3.) There was undoubtedly a great deal of idealization in his view. Many of these people were very uninteresting and commonplace, but he saw in them the image of Christ, the deep needs which Christ could satisfy. But did not

Christ Himself idealize us and see in us not only the unloveliness that was there but also the loveliness that was not there but that He could create. "I sink you even cannot much Christ-yanity practice vis anybody," said Senda in the story of "The Entomologist," "vissout you idealize sem." (Cable, *Strong Hearts*, p. 156.) He saw the souls he strove to reach

"Bound who should conquer. Slaves who should be kings,"

and he knew that whether they would hear or reject he had yet deliverance for them, "the lost souls" as Mr. Ruskin calls them, "yet locked in their polluted flesh."

5. While on one side it was the deepest in men, their real and enduring life, themselves, not their things, that appealed to Paul, it was a real, living message he longed to deliver to them. "I long to see you," he told the Roman Christians, "that I may impart unto you some spiritual gift." (Rom. i. 11.) He himself had seen. There burned in him a word for men which it was woe to him not to deliver. (1 Cor. ix. 16.)

6. Although there was no selfishness in Paul's ambitions, they yet absorbed all his self with its longings and aspirations, and they included his deep cravings for perfectness and for Christ. There was a sense in which he was satisfied. "I have learned," he said, "in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound; in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." (Phil. iv. 11, 12.) And in Christ he felt himself possessor of all things, in his God who was ready to fulfill every need. (Phil. iv.

19.) And yet he was not satisfied or content. He wanted more of what he had already tasted. He had not attained and he followed hard after the upward calling of God in Christ Jesus. (Phil. iii. 12, 13.) He was sensible of the bitterness of failure but not less of the eagerness of fresh desire.

"Let no man think that sudden in a minute  
All is accomplished and the work is done;—  
Though with thine earliest dawn thou shouldst begin it  
Scarce were it ended in thy setting sun.

"Oh the regret, the struggle and the failing!  
Oh the days desolate and useless years!  
Vows in the night, so fierce and unavailing!  
Stings of my shame and passion of my tears!

"How have I seen in Araby Orion,  
Seen without seeing, till he set again,  
Known the night-noise and thunder of the lion,  
Silence and sounds of the prodigious plain!

"How have I knelt with arms of my aspiring  
Lifted all night in irresponsible air,  
Dazed and amazed with over much desiring,  
Blank with the utter agony of prayer.

"Shame on the flame so dying to an ember!  
Shame on the reed so lightly overset!  
Yes, I have seen Him, can I not remember?  
Yes, I have known Him, and shall Paul forget?"

This unrest drew Paul on. George Herbert sang of it "as 'the pulley' of God's providence, by which man is drawn ever upward toward infinite and eternal good. The saintly poet pictured God as giving to man, at his creation every possible gift save rest, and withholding that, lest its satisfying possession should deprive man of all longing for a better state than his present one.



‘For if I should, said He,  
Bestow this jewel also on my creature,  
He would adore my gifts instead of me,  
And rest in nature, not the God of nature;  
So, both should losers be.’

Let man keep the other gifts of grace, He said,

‘But keep them with refining restlessness.  
Let him be rich and weary, that at least,  
If goodness lead him not, yet weariness  
May toss him to my breast.’ ”

(Trumbull, *Aspirations and Influences*, p. 22 f.)

And by as much as Paul had entered deeply into Christ did he know that there were depths of love unsounded yet, heights of joy untouched. And he reached out beyond the limitations of flesh and blood. “I have the desire to depart and be with Christ, for it is very far better.” (Phil. i. 23.) “For verily we groan, longing to be clothed upon with our habitation that is from heaven, . . . that what is mortal may be swallowed up of life.” (2 Cor. v. 4.) From the long struggle with the flesh he looked for deliverance in the fullness of being in Christ.

“Oft shall that flesh imperil and outweary  
Soul that would stay it in the straiter scope,  
Oft shall the chill day and the even dreary  
Force on my heart the frenzy of a hope :—

“Lo as some ship, outworn and overladen,  
Strains for the harbor where her sails are furled ;—  
Lo as some innocent and eager maiden  
Leans o’er the wistful limit of the world,

“Dreams of the glow and glory of the distance,  
Wonderful wooing and the grace of tears,  
Dreams with what eyes and what a sweet insistence  
Lovers are waiting in the hidden years ;—



- "Lo as some venturer, from his stars receiving  
Promise and presage of sublime emprise,  
Wears evermore the seal of his believing  
Deep in the dark of solitary eyes,
- "Yea to the end, in palace or in prison,  
Fashions his fancies of the realm to be,  
Fallen from the height or from the deeps arisen,  
Ringed with the rocks and sundered of the sea ;—
- "So even I, and with a pang more thrilling,  
So even I, and with a hope more sweet,  
Yearn for the sign, O Christ ! of Thy fulfilling,  
Faint for the flaming of Thine advent feet."

Then would his longings be turned to jubilant fulfillment and in the present Christ the character he had sought to develop and which he had always known was his in Him would become his in himself and he would have his crown, his completion, his realization of the righteousness he had sought all his life long. (2 Tim. iv. 8.)

Yes, and in that day his love of others above himself, his readiness to yield his soul for theirs would have its glorious vindication too. He would meet those whom he had won. "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at His coming?" (1 Thess. ii. 19.) "Ye are our glorying in the day of our Lord Jesus." (2 Cor. i. 14.)

"Hearts I have won of sister, or of brother,  
Quick on the earth or hidden in the sod,  
Lo every heart awaiteth me, another  
Friend in the blameless family of God."

He whose ambition it had been for others and for Christ to lose himself and his life, would in that day find himself and his life enriched ten thousand fold in them and in Him.

V. *His Faith.*

1. In *St. Paul and Protestantism*, (p. 58), Matthew Arnold after quoting Paul's words, "Jesus Christ gave Himself for us that He might redeem us from iniquity," adds: "If ever there was a case in which the wonder-working power of attachment, in a man for whom the moral sympathies and the desire of righteousness were all powerful, might employ itself and work its wonders it was here. Paul felt this power penetrate him; and he felt, also, how by perfectly identifying himself through it with Jesus, and in no other way, could he ever get the confidence and the force to do as Jesus did. . . . The struggling stream of duty which had not volume enough to bear him to his goal, was suddenly reinforced by the immense tidal wave of sympathy and emotion. To this new potent influence Paul gave the name of *faith*." Mr. Arnold goes on to say that to Paul to have faith in Christ means to be attached to Christ, to embrace Christ, to be identified with Christ, and all this by dying with Christ to the law of the flesh and rising with Christ to the law of the mind. However naturalistic Mr. Arnold's interpretation of this idea of Paul's as a "real salutary emotional force of incalculable magnitude," he has done well to reëmphasize Paul's vital notion of faith. Faith is not our acceptance of an externality merely. We accept Christ's death, for us, Paul says, that there may be a real death within us, and His resurrection that there may be a real resurrection in us. (Rom. vi. 3-9.) Faith is living union and identification with Christ. The Holy Spirit works faith in us and so unites us to Christ. (*Shorter Catechism*, Question 30.) Faith unites the soul to Christ and by it penitence for sin, love of holiness, hope, patience and temperance are laid hold of and made personal. (Shedd, *Dogmatic Theology*, vol. ii. p.

532.) "Faith is the soul's laying hold of Christ as its only source of life, pardon and salvation. And so we see what true religion is. It is not a moral life; it is not a determination to be religious; it is not faith, if by faith we mean an external trust that somehow Christ will save us; it is nothing less than the life of the soul in God, through Christ His Son." (Strong, *Systematic Theology*, p. 445.)

2. Faith with Paul meant a real community, a living fellowship, and those moods, impulses and dispositions which spring therefrom. His faith in Christ was absolute. Everything was to be found in Him. He himself was submerged in Him. This was not formal merely. What Christ had been and done in Himself He was to be and do in Paul. (2 Tim. ii. 11, 12.) His greatest longing was to "gain Christ and be found in Him, not having as my righteousness that which is of the law but that which is through faith in Christ, the righteousness which is of God by faith: that I may know Him and the power of His resurrection and the fellowship of His sufferings, becoming conformed unto His death." (Phil. iii. 9, 10.) To be comforted with Christ was one of the privileges of having suffered with Him. (2 Cor. i. 5.) Paul was content with His Master's lot and in his common life by faith entered into the Saviour's ministry of anguish in a world of sin.

"Yet it was well, and Thou hast said in season

'As is the master shall the servant be':

Let me not subtly slide into the treason,

Seeking an honor which they gave not Thee:

"Never at even, pillowed on a pleasure,

Sleep with the wings of aspiration furled,

Hide the last mite of the forbidden treasure,

Keep for my joys a world within the world;—

- "Nay but much rather let me late returning  
Bruised from my brethren, wounded from within,  
Stoop with sad countenance and blushes burning,  
Bitter with weariness and sick with sin,
- "Then as I weary me and long and languish,  
Nowise availing from that pain to part,  
Desperate tides of the whole great world's anguish  
Forced through the channels of a single heart,—
- "Straight to Thy presence get me and reveal it,  
Nothing ashamed of tears upon Thy feet,  
Show the sore wound and beg Thine hand to heal it,  
Pour Thee the bitter, pray Thee for the sweet.
- "Then with a ripple and a radiance through me  
Rise and be manifest, O Morning Star!  
Flow on my soul, thou Spirit, and renew me,  
Fill with Thyself, and let the rest be far.
- "Safe to the hidden house of Thine abiding  
Carry the weak knees and the heart that faints,  
Shield from the scorn and cover from the chiding,  
Give the world joy, but patience to the saints."

3. Faith to Paul was such a deep identity with Christ. Living in Him and possessing Christ in himself, in a mystical and most real union of life, what he did for Christ was done as in the person of Christ. (2 Cor. ii. 10.) Living in the reality of such a supernatural relationship, (Gal. ii. 20), Paul was full of the trustfulness, the expectations, the confidences of faith. No shadow of doubt crossed his mind as to Christ or the reality of God in the gospel. It was to Him "the power of God unto salvation to every one that believeth." (Rom. i. 16.) He had no apprehension whatever as to his own fate. "The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom." (2 Tim. iv. 18.) He would not be dismayed by the blindness of human hearts

"O dark, dark, dark, amid the blaze of noon."

Had not his own heart been blind? Had he  
Not a thousand times seen God's

“Terrible and fiery finger  
Shrivel the falsehood from the souls of men”?

What had been done in their lives and his could  
be done in all. The word of his message was  
not the word of men, but in truth, the word of  
God, (1 Thess. ii. 13), and when he spoke it he  
felt “that rise which prepares the creature to stand  
like a trumpet, through which the Lord speaks to  
His flock.” (Whittier, *John Woolman's Journal*, p. 61.)

“Lo as some bard on isles of the Ægean  
Lovely and eager when the earth was young,  
Burning to hurl his heart into a paean,  
Praise of the hero from whose loins he sprung;—

“He, I suppose, with such a care to carry,  
Wandered disconsolate and waited long,  
Smiting his breast wherein the notes would tarry,  
Chiding the slumber of the seed of song:

“Then in a sudden glory of a minute  
Airy and excellent the proëm came,  
Rending his bosom for a god was in it,  
Waking the seed, for it had burst in flame.

“So even I athirst for his inspiring,  
I who have talked with him forget again;  
Yes many days with sobs and with desiring  
Offer to God a patience and a pain;

“Then thro' the mid complaint of my confession,  
Then thro' the pang and passion of my prayer,  
Leaps with a start the shock of His possession,  
Thrills me and touches, and the Lord is there.

“Lo if some pen should write upon your rafter  
Mene and Mene in the folds of flame,  
Think ye could any memories thereafter  
Wholly retrace the couplet as it came?

"Lo if some strange intelligible thunder  
Sang to the earth the secret of a star,  
How should ye catch, for terror and for wonder,  
Shreds of the story that was pealed so far?

"Scarcely I catch the words of His revealing,  
Hardly I hear Him, dimly understand,  
Only the power that is within me pealing  
Lives on my lips and beckons to my hand.

"Whoso hath felt the Spirit of the Highest  
Cannot confound nor doubt Him nor deny:  
Yea with one voice, O world, tho' thou deniest,  
Stand thou on that side for on this am I."

4. He stood thus in his faith in an immovable steadfastness, while Christ wrought in him "by word and deed, in the power of signs and wonders, in the power of the Holy Ghost." (Rom. xv. 18, 19.) And he had no fear that Christ would fail him. (2 Cor. xiii. 3, 4, 10.) He had learned from Gamaliel the great truth that "we can do nothing against the truth, but for the truth." (2 Cor. xiii. 8; cf. Acts v. 38, 39.) His faith in Christ in him was a comfortable quietness of conscience regarding himself. We are forever distrusting ourselves and our ability to do our work in the divine strength. Sometimes Paul was overborne in his work. The human instruments were so frail, troubled, distressed, cast down, but the power of Christ raised and upheld them while in its mightiness they seemed smaller still. (2 Cor. iv. 7-12.) Yet even so his work was as a continual triumphal procession in Christ in whom he delivered his message as of sincerity, who through him breathed out the fragrance of God to those who desired Him, (2 Cor. ii. 12-17), and his preaching was "not in word only, but in power, and the Holy Ghost and much assurance." (1 Thess. ii. 5.)

5. This idea of faith as a living relationship, a communal life, of course included in its sweep not Christ only, but Christ's, and we hear Paul speaking to Philemon of "the faith which thou hast toward the Lord Jesus and toward all the saints." (Philem. 5.) We identify ourselves by faith not with Christ only but with one another. "We are members one of another," says Paul. (Eph. iv. 25.) We are one body with Christ by faith, (Eph. iv. 4, 12, v. 30), and by faith we are one body in Christ. (Rom. xii. 5; 1 Cor. x. 17, xii. 12, 13, 27.) "Paul's mystical conception is not complete without its relation of us to our fellow-men, as well as its relation of us to Jesus Christ. . . . Jesus Christ's life, with which we by faith identify ourselves is not complete, his aspiration after the eternal order is not satisfied, so long as only Jesus Himself follows this order, or only this or that individual amongst us men follows it." (Arnold, *St. Paul and Protestantism*, p. 67.) The Christian life stands not in individual identity with Christ alone, but in the "real communion of saints," the fellowship of faith, (Philem. 6), the love in faith, (Titus iii. 15), the household of faith, (Gal. vi. 10), that mystical relationship of severed hearts by which in the unity of the faith they are some day to be complete in the stature of the fullness of Christ. (Eph. iv. 13.) The heart of Paul's social doctrine was faith, and all our deepest speculations as to society, its constitution, its destiny, are far short still of the noble conception which he strove to realize on earth. By faith he had lost and found his life in Christ. By faith he lost and found it also in men.

6. Such faith as Paul's was its own irrefutable evidence. Its existence was its authentication. Life does not need to demonstrate itself. And



consciousness and personality are self-accredited. Paul's faith was life. Accordingly, it could accept placidly all that came to it. When Paul preached the resurrection at Athens and some mocked, (Acts xvii. 32), the incredulity of such cultivated people made not the slightest impression upon him. The solitary stranger was superior to

"The shining city

Full of all knowledge and a God unknown."

He only stiffened the terms of his message and girded himself to ampler declaration of Christ. (1 Cor. i. 18-31, ii. 1-9.) And not only did Paul's faith stand firm in all present trials. It rested in calm confidence for the future. "I know whom I have believed," he declared, "and I am persuaded that He is able to guard that which I have committed unto Him against that day." (2 Tim. i. 12.) He assures the Philippians that he is confident that God who had begun a good work in them would perfect it until the day of Jesus Christ. (Phil. i. 6.) The sufferings of any present time were not worthy to be compared with the glory that was to be revealed when the groaning creation should at last meet its deliverance at the revealing of the sons of God. (Rom. viii. 18, 19.) His faith which was life was hope also.

"And I saw," wrote George Fox in his *Journal*, "that there was an Ocean of Darkness and Death: but an infinite Ocean of Light and Love flowed over the Ocean of Darkness; and in that I saw the infinite Love of God."

## VI. *His Strength and Fullness of Character.*

1. No one can study Paul without feeling the fullness of his moral nature. He had deliber-

ately made his choice of concerns in life, or as he would have put it, God had made choice for him while yet he was not born. (Gal. i. 15.) The limitations of such definite mission Paul cordially accepted. He lived for God, and for God in religion, believing that the great thing in life is not political reform or literary culture, each good, but the redemption of man in Christ. And he found his life instead of a contracted thing a jubilant possession of the best. One of his favorite words is "riches," descriptive of what a Christian may have in his own experience of the presence and fullness of God. (Rom. ii. 4, ix. 23, xi. 33; Eph. i. 7, 18, ii. 7, iii. 8, 16; Phil. iv. 19; Col. i. 27, ii. 2.) Intellectually he was conscious of no narrowing. His sympathies ranged broadly over life. His very vocabulary testifies to this. It is full of metaphors from classical architecture, (Acts xvii. 24, 29, xx. 32; Rom. xv. 1, 2, 20; Gal. ii. 9, 18; 1 Cor. iii. 9-17, viii. 1, 10; Eph. ii. 20-22, iv. 16; Col. ii. 6, 7; 1 Tim. iii. 14, 15), from ancient agriculture, (1 Cor. iii. 6-9, ix. 7, 9, 10, xv. 35-38, 42-44; Gal. vi. 7, 8; 2 Cor. ix. 6-11; Col. i. 6; Phil. i. 11; Rom. vii. 4, 5, xi. 16-24; 2 Tim. ii. 4-6; 1 Tim. v. 17, 18), from law courts, (Rom. vii. 3, 4; Gal. iii. 15, iv. 1), from the shining stars, (1 Cor. xv. 41), from the life of little children. (1 Thess. ii. 7, 11.) With Paul true life lay in the love of God and the godlike service of men, and he displayed the large and liberal character which such love and service beget, and illustrated its rich combinations of quality.

2. Largeness of nature in Paul was not the equivalent of colorless and inexpressive emotion. He was not so broad as to be shallow. There was a stern intensity in him. He played havoc

with the Church in the days of his darkness. (Acts viii. 3, ix. 1, 13, 21.) And as a Christian he was a man of enthusiasm and eagerness, and he did not attempt to suppress his heart or to subject it to conventionalism. (2 Cor. v. 13; 1 Cor. iv. 10; 1 Tim. i. 15-17.) He did his work with all of a man's intensity of devotion. (Acts xx. 31.) He called his life a fight, (2 Tim. iv. 7, 8), and he flung his whole soul into it. The idea of the contemplationist's view probably never occurred to him, or the Lotus Eater's thought,

"What pleasure can we have to war with evil  
And is there any peace in ever climbing up the climbing wave?"

The very purpose of life was to war with evil. (1 Tim. vi. 12; 1 Cor. ix. 26.) There was nothing of the spirit of Erasmus in him: "I have always been cautious. . . . I would rather die than cause a disturbance in the State. . . . When we can do no good, we have a right to be silent. A worm like me must not dispute with our lawful rulers. . . . We must bear almost anything rather than throw the world into confusion. There are seasons when we must even conceal the truth." (Froude, *Life and Letters of Erasmus*, pp. 249, 255, 295.) There was none of this "constitutional dread of enthusiasm" about Paul. His soul was ablaze and in a time of moderatism and indirectness and frivolity he would have exemplified and approved the spirit of Newman's words, "I do not shrink from uttering my firm conviction that it would be a gain to the country were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion than at present it shows itself to be." (Newman, *Apologia pro Vita Sua*, p. 46.) The very greatness of Paul, the steady balance of his

character, its preservation of a calm sanity in the midst of its fierce intensity, are indicated in the far wiser and nobler words which he did speak exactly to Newman's purpose, to the Roman Christians. (Rom. xiii. 11-14.) And Paul himself, high-strung, and eager in his work, yet bore a front of soberness and knew to escape all fanatical excess. He was free of our feverish ways, restless and still, and possessed that for which we pray. (Phil. i. 12-25.)

"Calm Soul of all things! Make it mine  
To feel, amid the city's jar,  
That there abides a peace of Thine  
Man did not make and cannot mar.

"The will to neither strive nor cry,  
The power to feel with others give!  
Calm, calm me more! Nor let me die  
Before I have begun to live."

3. "Certain it is that the acutest theories, the greatest intellectual power, the most elaborate education, are a sheer mockery when, as too often happens, they feed mean motives and a nerveless will. And it is equally certain that a resolute moral energy, no matter how inarticulate or unequipped with learning its owner may be, extorts from us a respect we should never pay were we not satisfied that the essential root of human personality lay there." (James, *The Will to Believe*, p. 141 f.) But in Paul acute theories, great intellectual power and wide education were coupled with resolute moral energy, a clean subjection of life to a dominant will serving righteousness. There was no cowardice in him. It was not that he never felt fear. He says he did. (1 Cor. ii. 3; 2 Cor. vii. 5.) But he rose up above his fears. "A stolid indifference to danger is not a sign of true courage. He who never

knew what fear is, cannot know what is bravery. The courageous man faces danger with a full understanding of the risks involved. He goes forward not without fears, but in spite of them." (Trumbull, *Character Shaping and Character Showing*, p. 103.) He faced resolutely the great apostle Peter and withstood him. (Gal. ii. 11.) He preached in synagogues and houses and prisons and palaces boldly. (Acts ix. 20, xiii. 46, xiv. 3, xx. 8, xxvi., xxviii. 31; Eph. vi. 20.) Men lay in wait for his life but he went on with his work, (Acts ix. 24, 29, xx. 3), always of good courage. (2 Cor. v. 6.) Neither prospective sufferings, (Acts ix. 16), nor present danger, (Acts xviii. 10), deterred him. And he would unhesitatingly walk into the gravest peril. (Acts xix. 30.) There was no rashness in this. He was simply fearless in the way of his ministry of men, (Acts xx. 24, xxi. 13), belonging with Anselm "in the noble company of the strong and meek, who have not been afraid of the mightiest, and have not disdained to work for and with the lowliest." (Church, *St. Anselm*, p. 355.) Paul's resolution was a quite placid thing, not boastful and boisterous. He had a steady, cool way in his perils, and did not throw chances away. (Acts xxiii. 16, 17, xxvii. 21-25, 33; 2 Tim. iv. 16-18.) He shrank neither from life nor from death. He rested resolutely in the will of God, knowing the measure of truth in John Brown's fatalistic declaration, "I have no fault to find with the manner of my death; the disgrace of hanging does not trouble me in the least. Indeed, I know that the very errors by which my scheme was marred were decreed before the world was made." (Sanborn, *Life and Letters of John Brown*, p. 624.) Paul knew and taught that such conviction will not save any man from

receiving before the judgment-seat of Christ the things done in his body whether good or bad, (2 Cor. v. 10; Rom. ii. 6), but he knew also that in his own life Christ was living (Gal. ii. 20), and God was working (Acts xxi. 19; Col. i. 29), and he could be at peace. He stood himself, as he told the Colossians Epaphras was praying that they might stand, "perfect and fully assured in all the will of God." (Col. iv. 12.)

4. Moral resolution displayed not in passive endurance, but in active effort, takes the form of decision of character. Paul was alert for great things. When the vision of the Man of Macedon came to him he sprang at once to the largest interpretation of the summons and straightway sought himself to go forth into Macedonia, "concluding that God had called him for to preach the gospel unto them." (Acts xvi. 10.) In his work he was restless for large opportunity and new fields. He rejoiced in open doors, (1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3), and did not assume that apparently closed doors meant no entrance there. Paul was not a man to stand irresolute before an opportunity or to wait helplessly for some audible command. He tried many things. Sometimes the Spirit forbade, (Acts xvi. 7); sometimes duty hindered, (Rom. i. 13, xv. 22), and sometimes Satan, (1 Thess. ii. 18), but for the most part Paul succeeded.

There was a direct straightforwardness in him which testified to the sincerity of the man. His conversion wrought an absolute reversal in his convictions. He at once proclaimed in the synagogues that the Jesus whom he had been reviling was the Son of God. (Acts ix. 20.) In the same frank open spirit he had spoken to the Lord on the road to Damascus, "Who art Thou, Lord?" (Acts ix. 5.) So too he immediately proposed to



join the disciples in Jerusalem when he returned there. (Acts ix. 26.) There was no dilatoriness (Acts xx. 16) or furtiveness of character in him. And when in later years he was arraigned before the Council, he spoke out evenly with a level voice and a steady eye. (Acts xxiii. 1.) The issue which separated him and Barnabas grew out of Paul's candid directness. Barnabas had wavered in his devotion to certain principles which Paul knew were vital. (Gal. ii. 13.) That was followed by the disagreement over Mark, whom Paul thought "not good to take with them." He had not gone on to the real work of the preceding tour, (Acts xv. 36-40), and Paul could not have with him unreliable and vacillating men. He wanted men who could see through situations, who were fertile in expedients, as he was himself, shrewd yet ingenuous, (Acts xxiii. 6-10), of quick instinct and personal power.

He himself was a man of authoritative personal force. He stood out as a man of leadership wherever he was. His qualities irresistibly lifted him. He soon overbore Barnabas. (Acts xi. 30, xiii. 2, 7, 9, 13, 46, 50, xv. 22, 36.) He became naturally the champion of the rights of the Gentiles in the Church. (Acts xv. 12; Gal. ii.) He stood out as the heroic figure in the shipwreck on the journey to Rome. (Acts xxvii.) The huge moral nature of the man, his enthusiasms for holiness, his abhorrence of uncleanness, his sense of integrity gave him a moral authority which could not be suppressed. This is what blazes out like the wrath of the Lamb, (Rev. vi. 16), in his denunciation of the hideous immorality of the Corinthian Church. (1 Cor. v. 1-8.)

Yet his sharp moral ruggedness did not make Paul overbearing or harsh. Sometimes when he has spoken tempestuously, in the surge of his



oceanic impulse, he seems to feel that he has gone too far, and he breaks out with some gentle, loving speech. (Gal. iv. 19; 2 Cor. ii. 4; Rom. ix. 1-3.) Sometimes when he has spoken decisively with positive assertion of his power, he turns the edge of it with a modest phrase or a humble recognition of the authority and devotion of others. (Rom. i. 8-12.) It is of this combination of power with restraint and modesty that Newman speaks in his verses :

“ I dreamed that with a passionate complaint  
I wished me born amid God's deeds of might,  
And envied those who had the presence bright  
Of gifted prophet or strong-hearted saint,  
Whom my heart loves and fancy strives to paint.  
I turned, when straight a stranger met my sight,  
Came as my guest and did awhile unite  
His lot with mine, and lived without restraint.  
Courteous he was and grave; so meek in mien,  
It seemed untrue, or told a purpose weak;  
Yet in the mood could he with aptness speak  
Or with stern force or show of feeling keen,  
Marking deep craft, methought, and hidden pride;  
Then came a voice, ‘ St. Paul is at thy side!’ ”

5. Paul had always been an intense and resolute man. But he had not always been an open-minded man. On the other hand he had been most bigoted and fanatical, as he confessed. (Phil. iii. 6; Acts xxvi. 9-11.) His conversion meant a transformation of his intellectual nature. The narrow-minded Pharisee, the most bitter persecutor of believers, became the most generous and broad-minded Christian in the early Church. He perceived soon the universality of the gospel and adjusted his convictions to the enormous changes which the idea of universality as opposed to Jewish racialism involved. The Acts show to us the growth of Paul's thought and conduct in

this regard, (Acts xiii. 46-48, xiv. 27, xv. 3, 6-35, xvi. 3, xvii. 4, 12, 17, xviii. 4, xxi. 19, xxii. 21, xxvi. 17-23, xxviii. 26-28), and the Epistle to the Romans gives an insight into the working of his mind upon the problem.

Paul recognized the larger field of religion not only in the world of men, but also in the life of man. It had been a matter of ordinances. It was to be a living spirit. (Col. ii. 20, iii. 3.) And it was to include the whole of each man, all his faculties and all his activities. In all things Jesus Christ who was the head of each man was to have preëminence. (1 Cor. xi. 3; Col. i. 18.) And through all the capacities of life Christ was to come in. The heart, Paul said, had eyes for Him as well as the mind, (Eph. i. 18); darkness there would obscure the vision and obstruct the truth, (Rom. i. 21; Eph. iv. 18), and it as truly as mind or will was an organ of belief. (Rom. x. 8-10.) "The heart has reasons," says Pascal, "which the reason does not know. It is the heart that feels God, not the reason. There are truths that are felt and there are truths that are proved, for we know truth not only by the reason but by that intuitive conviction which may be called the heart." And so Romanes wrote to Dean Paget of Christ Church, "Oddly enough for my time of life, I have begun to discover the truth of what you once wrote about logical processes not being the only means of research in regions transcendental." (*Life and Letters of George John Romanes*, p. 375.) It is significant that the most powerful mind in the early Church most clearly discerned the rights of the heart.

Paul's large and open mind was free from petty envy. He took delight in the success and service of others. "We rejoice," he assured the Corin-

thians, "when we are weak and ye are strong." (2 Cor. xiii. 9.) He speaks pleasantly of Apollos, (1 Cor. xvi. 12), and of the apostles of the circumcision. (Gal. ii. 7-10.) And when at Rome some Christians, desiring to irritate him, "preached Christ even of envy and strife." (Phil. i. 15-18.) the nobility of Paul's nature, the breadth of his mind displayed itself in his comment on the course of these un-Christian brethren. He might have scorched them with his withering contempt. "Whether in pretense or in truth, Christ is proclaimed," he said, "and therein I rejoice, yea, and will rejoice." "Never surely did such a controversialist, such a master of sarcasm and invective commend, with such manifest sincerity and such persuasive emotion, the qualities of meekness and gentleness! Never surely did a worker who took with such energy his own line, and who was so born to preponderate and predominate in whatever line he took, insist so often and so admirably that the lines of other workers were just as good as his own. (Arnold, *St. Paul and Protestantism*, p. 32.) (Rom. xvi. 1, 2; 1 Cor. xv. 9, xvi. 15, 16; Eph. ii. 20, iii. 5, iv. 11.) "Grace be with all them that love our Lord Jesus Christ in uncorruptness." (Eph. vi. 24.) His mind and heart made room for all to whom Christ was truly dear.

6. In this openness and tolerance of mind there was no indifference to the sacred exclusiveness of truth, no desire for the soft praise of men, no easy dissimulation. He had a strong dislike of all wavering indefiniteness or compromise. He saw issues distinctly and stood by right principle. (Gal. ii. 11-14.) He was an honest man. (Acts xxiv. 26.) He would not confuse moral distinctions. (2 Cor. vi. 14-18.) He had, what the Duke of Argyle remarked in Tennyson, that

"absolute truthfulness" which "is one of the rarest of human attributes," and which does not surrender to conventional standards. (*Memoirs of Lord Tennyson*, by his son, Vol. II., p. 514.) It displayed itself in Paul's rugged speech, (Rom. xvi. 18; Phil. iii. 2; 1 Tim. vi. 5), as well as in his rugged conduct. The truth of Christ was in him. (2 Cor. xi. 10.) He pitied those who could never come to the knowledge of the truth because of unveracious and pliable character. (2 Tim. iii. 7.)

He had the independence of a true man. He did not seek to please men. (Gal. i. 10; 1 Thess. ii. 4.) His eye and heart were single toward God. (Eph. v. 5-7; Col. iii. 22.) He was content with testimony of the truth in a good conscience. (2 Tim. i. 3.) As John Woolman wrote, "That purity of life which proceeds from faithfulness in following the pure spirit of truth, that state in which our minds are devoted to serve God, and all our wants are bounded by His wisdom, has often been opened to me as a place of retirement for the children of the light, in which we may be separated from that which disordereth and confuseth the affairs of society, and may have a testimony for our innocence in the hearts of those who behold us." (Whittier, *John Woolman's Journal*, p. 36.) Paul was anxious to have this testimony borne to him. He wanted to please God alone, and he was subject only to his own conscience. And yet he wanted to please men, too. (1 Cor. x. 33.) And he was solicitous for the conscience of others. (1 Cor. viii. 10, x. 29.) "We have renounced the hidden things of shame," he says in his scorn of covert and surreptitious ways, "not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending

ourselves to every man's conscience in the sight of God." (2 Cor. iv. 2.) He did not care, he said, for the judgment of men, (1 Cor. iv. 3, 4), but he said he did care also, (2 Cor. viii. 21), and at least two of his Epistles, (2 Corinthians and Galatians), are taken up with the deep under-sobbing of his soul because he was misunderstood. There is one of the real and salutary antinomies of life here. We see it in fullness in Paul. Charles Kingsley sets it forth clearly :

"For there has been gradually revealed to me (what my many readings in the lives of fanatics and ascetics ought to have taught me long before), that there is a terrible gulf ahead of that not caring what men say. Of course it is a feeling on which the spirit must fall back in hours of need, and cry, 'Thou God knowest mine integrity. I have believed and therefore I will speak; Thou art true, though all men be liars!' But I am convinced that that is a frame in which no man can live, or is meant to live; that it is only to be resorted to in fear and trembling, after deepest self-examination, and self-purification, and earnest prayer. For otherwise, Ludlow, a man gets to forget that voice of God without him, in his determination to listen to nothing but the voice of God within him, and so he falls into two dangers. He forgets that there *is* a voice of God without him. He loses trust in, and charity to, and reverence for his fellow-men; he learns to despise, deny, and quench the Spirit, and to despise prophesyings, and so becomes gradually cynical, sectarian, fanatical.

"And then comes a second and worse danger. Crushed into self, and his own conscience and schema mundi, he loses the opportunity of correcting his impression of the voice of God within, by the testimony of the voice of God without;

and so he begins to mistake more and more the voice of that very flesh of his, which he fancies he has conquered, for the voice of God, and to become, without knowing it, an autotheist. And out of that springs eclecticism, absence of tenderness *for* men, and want of sympathy *with* men ; as he makes his own conscience his standard for God, so he makes his own character the standard for men ; and so he becomes narrow, hard, and if he be a man of strong will and feelings, often very inhuman and cruel. . . .

“ Against this I have to guard myself, you little know how much, and to guard my children still more, brought up, as they will be, under a father, who, deeply discontented with the present generation, cannot but express that discontent at times. To make my children ‘banausoi,’ insolent and scoffing radicals, believing in nobody and nothing but themselves, would be perfectly easy in me if I were to make the watchword of my house, ‘Never mind what people say.’ On the contrary, I shall teach them that there are plenty of good people in the world, that public opinion has pretty surely an undercurrent of the water of life, below all its froth and garbage, and that in a Christian country like this, where with all faults, a man (sooner or later) has fair play and a fair hearing, the esteem of good men, and the blessings of the poor, will be a pretty sure sign that they have the blessing of God also ; and I shall tell them, when they grow older, that ere they feel called on to become martyrs, in defending the light within them against all the world, they must first have taken care most patiently, and with all self-distrust and humility, to make full use of the light which is around them, and has been here for ages before them, and would be here still, though they had never been born or thought of. The anti-



nomy between this and their own conscience may be painful enough to them some day. To what thinking man is it not a lifelong battle? but I shall not dream that by denying one pole of the antinomy I can solve it, or do anything but make them, by cynicism or fanaticism, bury their talent in the earth, and *not* do the work which God has given them to do, because they will act like a parson who, before beginning his sermon, should first kick his congregation out of doors, and turn the key; and not like St. Paul, who became all things to all men, if by any means he might save some." (*Life of Charles Kingsley*, pp. 230-232.)

7. Paul was one of the last men to attempt to live only to himself. He stood as sharply alone as a man should. He spoke out with the asperity of just indignation at times, (Acts xxiii. 2-5), and at times with the sharpness and sting of sarcasm. (1 Cor. iv. 10; 2 Cor. xi. 19, 20.) But his temperament was not of isolation and distinctness. (Rom. xiv. 7.) His doctrine of the Church, his doctrine of faith, his disposition of heart, all opened him to others and shaped his way and will. He fed his life with the necessary solitudes and separations, but he lived with men and his work was to move them. He was full of adaptation accordingly, in canny speech, (Acts xxvi. 22), in sagacious conduct, (Acts xviii. 2, 3), and in the whole spirit of his life. (1 Cor. x. 33.) He had the range of nature and experience that enabled him to do this. For "you cannot take a bit out of another man's life and live it, without having lived the previous years that led up to it, without having also the assured hopes for the years that lie beyond. The attempt is constantly made by amateurs of all kinds, and by men of temporary purposes and it fails." (Hamerton, *The Intellectual Life*, Part



x., Letter I.) Paul had a natural urbanity and suavity, a capacity for courteous speech, which helped him greatly in this. (Acts xxiv. 10-21, xxvi. 2, 3, 25.) He had a rare faculty of gracious compliment and commendation, (Rom. xv. 14, 15, xvi. 19; Col. i. 5, 6; 1 Cor. i. 4-9, xi. 2; Eph. i. 15, 16; Gal. iv. 15; 2 Cor. vii. 14-16, viii. 24, ix. 2; 1 Thess. i. 8), which revealed the generous and wholesome heart within him. That thoughtful considerateness which marked him in small things, (Acts xvi. 28), in great things became a careful spirit of kindness, (2 Cor. ii. 6), in nothing more evident than in the noble forgiveness of his nature and his emphasis on the necessity of forgiveness in any society that is not to be wrecked on individual caprices and animosities. (2 Cor. ii. 7, 10; Eph. iv. 32; Col. iii. 13.) His very word for "forgive," *χαριζομαι* a rich word, he uses sixteen times, while it occurs only four times elsewhere in the New Testament, and those four in Luke's writings. (Luke vii. 21, 42, 43; Acts iii. 14.) His disposition was conciliatory, (Acts xvii. 22-31, xxi. 17-26), yet there was never any truckling or shuffling. (1 Cor. x. 20. Note the curt close of the Epistle to the Galatians, vi. 15-18.) He prized the gentler qualities, (Rom. xv. 1-7), and his ideal of a Christian worker was expressed to Timothy, "The Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves." (2 Tim. ii. 24, 25.) In a true sense he was a gentle man.

He was very sensitive to the support of human friendship, (2 Cor. ii. 13, vii. 6), and his heart gave and craved love. "Open your hearts to us," he wrote to the church at Corinth. "Ye are in our hearts to die together and to live to-

gether." (2 Cor. vii. 2-4.) His appeals to those who were in danger of breaking away or being misled are full of this outgoing of his nature. "My little children, of whom I am again in travail until Christ be formed in you, yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you." (Gal. iv. 19, 20.) And he knew the manliness of tears. "Out of much affliction," he wrote to Corinth, "and anguish of heart, I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you." (2 Cor. ii. 4; cf. Acts xx. 19, 31; Phil. iii. 18.) He did not annul the sympathies of the heart. (Rom. xii. 15.) In the greatness of his own soul and his own work he found time to write with exquisite loveliness in behalf of a slave. (Philem. 16.) As Wordsworth said of Milton,

"Thy soul was like a star and dwelt apart ;  
Thou hadst a voice whose sound was like the sea;  
Pure as the naked heavens, majestic, free;  
So didst thou travel on life's common way,  
In cheerful godliness; and yet thy heart  
The lowliest duties on itself did lay."

To be great in the spectacles of life is one thing. To be great in the whole range of life, spectacle and obscurity, is another. And it adds to our sense of Paul's fullness of character to see him admirable in the little sympathies of life. (1 Tim. v. 23; Phil. ii. 26, 27, iv. 2, 3.) Paul never hardened. He grew more tender with the years, and was at the end (2 Tim. i. 5, 16-18) as loving as he had been when he wrote to the church in Corinth, "Blessed be the God and Father of our Lord Jesus Christ, the Father of all mercies and God of all comfort; who comforteth us in all our

affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. . . . Whether we be afflicted, it is for your comfort and salvation ; or whether we be comforted it is for your comfort." (2 Cor. i. 3-6.)

8. Expressive as this affectionateness of nature made him, it did not betray him beyond the bounds of a just reserve of the sanctity of his inner life. He had an inviolate respect for his own just integrity. He would preserve that and he would maintain not only his self-respect, but also the respect of men. (2 Cor. xi. 7-10.) "It were good for me rather to die," he declared, "than that any man should make my glorying void." (1 Cor. ix. 15.) In this spirit he would not touch money to which he was entitled for his support where its acceptance, as he thought, would make him feel uncomfortable or affect in the slightest degree his power and independence. (2 Cor. xi. 8-12.) On the other hand he delighted to receive from a church like the one at Philippi with which his relations were always loving and worthy. (Phil. iv. 14-18.)

How reticent and reserved Paul could be is shown by two revelations he makes in the twelfth chapter of Second Corinthians of which elsewhere he says not one word and at which he barely hints here. They show how much there must have been in his life which never emerged. One was his rapture into Paradise, (2 Cor. xii. 1-4), and the other the "thorn in the flesh" which he says was given to him, "a messenger of Satan to buffet me, that I should not be exalted over much." (2 Cor. xii. 7.) He had asked the Lord to take this away, "and He hath said unto me, My grace is sufficient for thee: for My power is made perfect in weakness. Most gladly therefore will I

rather glory in my weaknesses that the strength of Christ may rest upon me." (2 Cor. xii. 8, 9.) What the thorn in his flesh was, Paul does not say. Some have thought it was high spiritual temptations, others some form of carnal temptation, others the opposition and persecution with which he met especially from one leader who was a "thorn in his side," others that it was epilepsy, others acute ophthalmia, others malaria. (Farrar, *The Life and Work of St. Paul*, Vol. I., Excursus x.; Ramsay, *St. Paul, the Traveller and Roman Citizen*, pp. 95-97; Conybeare and Howson, *Life and Epistles of St. Paul*, chs. viii., xvii.) Surely he means some painful bodily infirmity. (*Bible Commentary, N. T.*, pp. 475-477.) Perhaps he alludes to it in Gal. iv. 13-16, and some have supposed with less reason in Gal. vi. 17; 2 Cor. iv. 10. Possibly it quickened his desire for that body of glory which he was some day to receive in exchange for the body of his humiliation. (Phil. iii. 21; 2 Cor. v. 2-4.) But what the "thorn" was is of little consequence. The significant thing is that Paul accepted it quietly and never complained. Mr. Colvin notes of Robert Louis Stevenson that "except in the single case of the essay 'Ordered South,' he would never in writing for the public adopt the invalid point of view, or invite any attention to his infirmities. 'To me,' he says, 'the medicine bottles on my chimney and the blood on my handkerchief, are accidents; they do not color my view of life; and I should think myself a trifler and in bad taste if I introduced the world to these unimportant privacies.' But from his letters to his family and friends these matters could not possibly be quite left out." (*The Letters of Robert Louis Stevenson*, Vol. I., p. xliii.) Even in letters to his friends Paul left them out and bore

his pain in manly silence. Matheson suggests that the reason of Paul's silence was that "he did not want his fellow-men to think that his had been a special case. He wanted them to feel that they might triumph over their calamities in the same manner as he had conquered his. To accomplish this end, he thought it best that no suffering man should be able to say, when referred to him as an example, 'Paul had quite a different trial from me.'" (Matheson, *The Spiritual Development of St. Paul*, p. 55.) That does not sound like Paul. It is more natural to feel that it was his instinctive reticence about a matter that lay in a sphere where he and his Lord had dealings which were not for the eyes of men, and that while he would speak of his public and official hardships, so to say, he would bear without publicity his own inner weakness.

9. Yet his silence here is illustrative of more than his reserve. It introduces us to his clean, heroic grit. When he found that his "thorn" was to be a part of his discipline and that he was to do his work in spite of it, the warrior joy rose up supreme in him. "Most gladly therefore," he declared, "will I rather glory in my weaknesses. . . . I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. xii. 9, 10.) "What can't be cured must be endured," we say resignedly. "What can't be cured must be enjoyed," said Paul exultingly. "I thank Thee, O Lord my God, for these my sufferings," cried good Francis of Assisi out of his half-blindness and pangs of pain, "and I beseech Thee to increase them a hundredfold; for this shall be most acceptable to me that Thou spare not to afflict me, for the fulfillment of Thy

holy will is to me an overflowing consolation." (Oliphant, *St. Francis of Assisi*, p. 279.) No such morbidness marked Paul, but he was as serenely brave through a whole life to which *Punch's* lines regarding Livingstone's death might be applied.

" 'Tis the last mile of many thousands trod  
With failing strength but never failing will,  
By the worn frame now at its rest with God,  
That never rested from its strife with ill.

" Or if the ache of travel and of toil  
Would sometimes wring a short, sharp cry of  
pain  
From agony of fever, blain and boil  
'Twas but to crush it down and on again."

He did live in this way a life of suffering. One writer even says, "He was so weak and ailing that under circumstances of danger he was personally helpless: that he had to be passively conducted from place to place, that it was almost impossible for him, I will not say only to preach, but even to get through the ordinary routine of life without companions to guide, and protect and lead him by the hand." (Farrar, *The Life and Work of St. Paul*, Vol. I., Exc. x.) The writer of the apocryphal *Acts of Paul and Thecla*, however, in his otherwise rather unattractive description of Paul's personal appearance calls him "well built" or "healthy," and we must believe that he had a great deal of tenacity of constitution or he could not have endured the frightful experiences of his arduous life. (2 Cor. xi. 23-33.) And there were strains upon him more severe than these mere physical sufferings imposed. His work constantly outran his strength. (2 Cor. iv. 7-18.) And he felt beyond measure the spiritual anguish of it. (2 Cor. vi. 4-10.) Body



and soul he walked with Christ and rejoiced in his sufferings which filled up on his part "that which was lacking of the afflictions of Christ." (Col. i. 24.) "Unto this present hour," he told the Corinthians, "we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling-place; and we toil working with our own hands: being reviled we bless; being persecuted, we endure; being defamed, we intreat; we are made as the filth of the world, the offscouring of all things even until now." (1 Cor. iv. 11-13.) This was what he felt most keenly, the insults, the contumely, the insolence of the world. Yet he acted toward it in the spirit of Christ, while the angels looked upon the spectacle. (1 Cor. iv. 9.) And he was content. The sufferings of this present time were not worthy to be compared with the glory that was to be revealed. (Rom. viii. 18.) As Herrick quaintly says,

"Tears though they're here below the sinner's brine  
Above they are the angels' spiced wine.

'If little labor, little are our gains;  
Man's fortunes are according to his pains.

"If we endure," said Paul, "we shall also reign with Him." (2 Tim. ii. 12.)

He did not go in search of such hardships. He simply accepted them in the way of duty. He was prudent and careful and escaped danger when he could do so without disloyalty to duty. (Acts xiv. 6.) "All strength of character," says Mr. Ruskin, "begins in temperance, prudence and lowliness of thought." He was not in the least foolhardy, but wary and cautious, (Acts xvi. 39, 40, xviii. 10, 14), and he dealt with the difficulties of his life with a clear and far-seeing mind, (Acts xxiv. 19, 20, xxvii. 10), and with tact and steadiness of will. (Acts xxvi. 26-29.)



Of course it was an incalculable source of strength to him in his trials that he was not afraid of death. What more could all these trials at their worst amount to than that? And did he not long for it and to see Christ? (Phil. i. 23.)

“ Oh what a hope ! and when afar it glistens  
Stops the heart beating and the lips are dumb ;  
Inly my spirit to His silence listens  
Faints till she finds Him, quivers till He come.

“ Once for a night and day upon the splendid  
Anger and solitude of seething sea  
Almost I deemed mine agony was ended,  
Nearly beheld Thy Paradise and Thee,—

“ Saw the deep heaving into ridges narrow,  
Heard the blast bellow on its ocean-way,  
Felt the soul freed and like a flaming arrow  
Sped on Euroclydon thro' death to day.

“ Oh but not yet He took me from my prison,—  
Left me a little while, nor left for long,—  
Bade as one buried, bade as one arisen  
Suffer with men and like a man be strong.”

That was one of the glories of his sufferings. They were for men, (Eph. iii. 13) a part of his constant unselfishness, (Philem. 7, 17, 18 ; Titus iii. 13 ; Acts xxviii. 8), not a morbid stultification of the personal life, but in the way of his effort to lead each life to realize itself in God. How different his view of life and selfishness from Gautama Buddha's, who “enjoined absolute unselfishness, not because selfishness appeared to him mean and demeaning in itself, not because he recognized unselfishness as something noble and ennobling in itself, but because all individuality, all personal life was utterly worthless to his mind. He wished men to sink in themselves, not that they might thereby rise in God, but simply because he conceived existence to be in itself

an absolute evil and the source of all misery." (Eitel, *Buddhism*, p. 79.)

10. Paul's "thorn" and sufferings did not make him morose and sombre. He persisted in seeing the salutary uses of evil, (1 Cor. xi. 19), and rejoicing in his infirmities. (Col. i. 24; 2 Cor. xii. 9, 10; Phil. ii. 17, 18.) His irrepressible cheer rose supreme in all trials. He sang in jail with his feet in the stocks, (Acts xvi. 25), and he heartened his fellow-passengers in the shipwreck with bright words, "Sirs, be of good cheer." And his spirits prevailed, and "they were all of good cheer." (Acts xxvii. 25, 36.) "Rejoicing in hope, patient in tribulation," was one of his aphorisms. (Rom. xii. 12.) He saw the element of tribulation in his trials, "the moral uses of dark things." The word which he uses for tribulation is derived from the verb *θλίβω*, to press (as grapes). The Vulgate uses the word from which "tribulation" is derived. "Tribulatio" was the act of separation of grain from the husk, and the metaphor was caught up by some Christian writer, as Paul had used the metaphor of pressing the grapes, to indicate the separation in men by tribulations, threshings or pressings "of whatever in them was light, trivial and poor from the solid and the true." (Trench, *On the Study of Words*, p. 49 f.) As George Wither wrote in the seventeenth century:

"Till from the straw the flail the corn doth beat,  
Until the chaff be purged from the wheat,  
Yea, till the mill the grain in pieces tear,  
The richness of the flour will scarce appear.  
So, till men's persons great affliction touch,  
If worth be found, their worth is not so much,  
Because like wheat in straw, they have not yet  
That value which in threshing they may get.  
For till the bruising flails of God's corrections  
Have threshed out of us our vain affections:

Till those corruptions which do misbecome us  
Are by Thy sacred Spirit winnowed from us;  
Until from us the straw of worldly treasures,  
Till all the dusty chaff of empty pleasures,  
Yea, till His flail upon us He doth lay,  
To thresh the husk of this our flesh away;  
And leave the soul uncovered; nay, yet more,  
Till God shall make our very spirit poor,  
We shall not up to highest wealth aspire:  
But then we shall; and that is my desire."

And so also Michael Angelo :

"As when, O Lady mine, with chiselled touch  
The stone unhewn and cold,  
Becomes the living mould,  
The more the marble wastes, the more the statue grows;  
So if the working of my soul be such  
That good is but evolved by Time's dread blows,  
The vile shell day by day  
Falls like superfluous flesh away.  
Oh! Take whatever bonds my spirit knows:  
And Reason, Virtue, Power, within me lay."

Yet there was more in Paul's content and cheer in suffering than this resignation to its discipline. He took the sacrifices and hardships of his life with real hearty good will as in the line of a soldier's duty. (2 Tim. ii. 3-5.) David Livingstone represented this spirit when he said in his paper on "Missionary Sacrifices," "It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy, when they first saw the field which the first missionary was to fill. . . . We will magnify the office. . . . Pathetic complaints are penned about laying their bones on a foreign shore by those who never thought of making aught of their bones at home. (Bone dust is dear nowhere, we think.) And then there is the never ending talk and wringing of hands over mission-

ary 'sacrifices.' The man is surely going to be hanged, instead of going to serve in Christ's holy gospel. Is this such service as He deserves who, though rich, for our sakes became poor? . . . He asks a willing mind, a cheerful obedience. . . . Our talk of sacrifices is ungenerous and heathenish." (Blaikie, *Personal Life of Livingstone*, p. 475 f.)

And Paul could always see beyond his present affliction. "It is but for a moment," he said, "and worketh for us more and more exceedingly an eternal weight of glory." (2 Cor. iv. 16-18.) He even took a bright view of his difficulties, (Phil. i. 19-26; 2 Tim. iv. 18; Acts xxviii. 15), and he assured the Roman church, "The God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 20.) Indeed his own sufferings seem only to beget in him a softer and sweeter hope and a greater pity and tenderness toward human woe and wrong. Did he not believe in Christ and wait patiently for Him? (Rom. viii. 21-25; 1 Thess. i. 3.)

"What can we do, o'er whom the unbeholden  
Hangs in a night with which we cannot cope?  
What but look sunward and with faces golden  
Speak to each other softly of a hope?

"Can it be true the grace He is declaring?  
Oh, let us trust Him, for His words are fair!  
Man, what is this, and why art thou despairing?  
God shall forgive thee all but thy despair.

"Truly He cannot, after such assurance,  
Truly He cannot and He shall not fail;  
Nay, they are known, the hours of thine endurance,  
Daily thy tears are added to the tale:

"Never a sigh of passion or of pity,  
Never a wail for weakness or for wrong,  
Has not its archive in the angels' city,  
Finds not its echo in the endless song."

11. Paul's hope was never light or careless. His sense of responsibility was too constant and sobering. "I have a stewardship entrusted to me." (1 Cor. ix. 17.) "Let a man so account of us, as of ministers of Christ and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful." (1 Cor. iv. 1, 2.) And he was on a great mission where a divine will was constraining his way. He had become an apostle "through the will of God," (1 Cor. i. 1; Rom. i. 1), and as he moved on his journeys he had constant assurance that a greater plan than any of his own was unfolding in his life. "And the night following, the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning Me at Jerusalem, so must thou bear witness also at Rome." (Acts xxiii. 11.) "I believe I have been driven to the determination to be a missionary," wrote Dr. Nevius, "by a solemn and increasingly oppressive sense of duty taught me by God's Word, and the call of Providence and the Church and God's spirit. I feel that few have been so much blessed and are so much indebted to God as I am, and I desire to consecrate my all to Him." (*Life of John Livingstone Nevius*, p. 109.) A real necessity constrained Dr. Nevius, constrained Paul, the glad and free necessity of love, not like poor Thompson's

"Necessity supreme,  
With infinite Mystery, abysmal, dark  
Unlighted ever by the faintest spark  
For us the fitting shadows of a dream."

The divine will said to him, "Thou must," and his heart leaped joyfully to reply, "I am free to answer, I will." (Acts xxii. 14; Rom. xv. 32; Eph. i. 5, vi. 6.)

12. With such sense of responsibility and duty there came to Paul also a great dignity and a great humility. A solemn demonstrativeness sometimes marked him. (Acts xiii. 51.) Again he spoke with great elevation of bearing, "If then I am a wrongdoer, and have committed anything worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar." (Acts xxv. 11.) And he bore himself without diffidence or shame. (2 Tim. i. 8, 12; Rom. i. 16.) Perhaps he did not do this without a struggle. The frequency of his allusions to not being ashamed indicates perhaps an effort of his own life, and certainly a sense of what ought to characterize every Christian's life. (Phil. i. 20; 2 Tim. i. 16; Rom. v. 5, ix. 33, x. 11.) Paul must have felt the humiliation and indignities to which he was subjected, and he knew how much the early Christians, constantly reviled and their worship caricatured, would have to bear. There was another sort of shame with which he would not be defiled—the shame of outer professions covering inward falsehoods. (1 Tim. i. 5, iii. 9, v. 22.) The shame of impure speech and thought, too, he would escape. (Eph. v. 12; Phil. iv. 8.) As Marcus Aurelius said, "Accustom yourself, therefore, to think upon nothing but what you could freely reveal, if the question were put to you; so that if your soul were thus laid open, there would appear nothing but what was sincere, good-natured and public-spirited—not so much as one voluptuous or luxurious fancy, nothing of hatred, envy, or unreasonable suspicion, nor aught else which you could not bring to the light without blushing." (*Meditations*, Book iii., § 4. Titus i. 15; 2 Tim. ii. 19–22; 1 Cor. vii. 34.)

And he was truly, reverently humble. He advised men not to think of themselves more highly than they ought to think, but to think soberly, to condescend to lowly things, to be not wise in their own conceits. (Rom. xii. 3, 16.) And he warned them against that ascetic and conscious humility which is the subtlest kind of pride. (Col. ii. 18, 19.) He was lowly among the Corinthians, (2 Cor. x. 1), and he told them that he knew he was not rhetorical and polished in speech as Apollos was. (1 Cor. xi. 6, i. 17, ii. 4, 13, iv. 6, 7.) "I know," he said, "that in me, that is in my flesh, dwelleth no good thing." (Rom. vii. 18.) And he did not wish a reputation beyond his just desert. (2 Cor. xii. 6.) And though God had honored him with great revelations, He had taken care, too, Paul says, that he should not be exalted above measure by these. (2 Cor. xii. 7.)

Paul's view of righteousness tended to confirm the spirit of humility. In this it was diametrically opposite to the righteousness of the law which he had sought before his conversion, and which was in him as in other Pharisees, only the source of blinding pride. But what Paul valued "so highly in the righteousness of Christ, is that while it is a most real righteousness, an actual fulfillment by ourselves of our law, yet the fact that it is at the same time not of ourselves, but of God in us, excludes from it all that element of boasting, of self-conceit and pride which would contradict its chief virtue and beauty; viz, its selflessness, its modesty and humility. Assuredly to be all that righteousness is and to do all that it requires, and yet to take none of the merit or glory of it to ourselves, makes righteousness a vastly better and greater thing than if it were otherwise. What else could combine such lofty assurance, such



divine confidence of being able to be all things and to do all things, with such meekness and lowliness, such humility and modesty, as we see originally in our Lord Himself, as we see derivatively in St. Paul and in all true Christians!" (Du Bose, *Soteriology of the New Testament*, p. 74 f.)

In Paul reverence was true. There was no "levity or flippancy in thought or language about divine things," as was said of Tennyson. "He was full of a kind of awful wonder,—of a silent worship." And he had the power of reverence without which, as Carlyle says in *Sartor Resartus*, "Thought is barren . . . does not live, like sowing, in successive tilths and wide-spreading harvests, bringing food and plenteous increase to all time."

There was a great deal in his life to feed wonder and reverence and humility. He had seen Christ, and spoken with Him. (1 Cor. xv. 8.) He had been in Paradise. (2 Cor. xii. 4.) Jesus had called him to be an apostle. (1 Cor. xv. 9.) And yet was he not chief of sinners? (1 Tim. i. 12-16.) Had he not participated in the death of the martyrs? (Acts xxii. 20.) He lived in the lowliness of a great repentance and the reverence of a great love.

"Also I ask, but ever from the praying  
Shrinks my soul backward, eager and afraid,  
Point me the sum and shame of my betraying,  
Show me, O Love, Thy wounds which I have made.

"Yes, Thou forgivest, but with all forgiving  
Canst not renew mine innocence again:  
Make Thou, O Christ, a dying of my living,  
Purge from the sin but never from the pain!

"So shall all speech of now and of to-morrow,  
All He hath shown me or shall show me yet,  
Spring from an infinite and tender sorrow,  
Burst from a burning passion of regret :

"Standing afar I summon you anigh Him,  
Yes, to the multitudes I call and say,  
'This is my King! I preach and I deny Him,  
Christ! whom I crucify anew to-day.'"

13. Perhaps the strength and fullness of Paul's character can be best described by saying that he combined the spirit of the warrior and the spirit of the child. That combination accounts for the rich contrasts his character presents.

"In all the best men you meet," wrote Principal Shairp. "perhaps the thing that is most peculiar about them is the child's heart they bear within the man's. However they have differed in other respects—in their tempers, gifts, attainments—in this they agreed. With those things they were, so to speak, clothed upon,—this was their very core, their essential self. And this child's heart it is that is the organ of faith, trust, heavenly communion. It is a very simple thing—so simple that worldly men are apt either not to perceive or to despise it. And young persons, when they grow up and enter the world, are tempted to make little of it. They think that now they are men they must put away childish things, must learn the world and conform to its ways and estimates of things. But the childish things which St. Paul put away belong to a quite different side of child-nature from the little child which our Lord recommended for our example," and whose heart we see in Paul.

But he was a warrior, too, and his life is stern with the strife of a man. (1 Cor. ix. 26, 27, xvi. 9.) No one could say more truly than he,

“ And so I live, you see,  
Go through the world, try, prove, reject,  
Prefer, still struggling to effect  
My warfare; happy that I can  
Be crossed and thwarted as a man,  
Not left in God's contempt apart,  
With ghostly smooth life, dead at heart,  
Tame in earth's paddock as her prize.

\* \* \* \* \*

Thank God, no paradise stands barred  
To entry, and I find it hard  
To be a Christian, as I said.”

His life was calm and strenuous with the strenuousness and calm alike of warrior and of little child. He struggled as warrior and child without complaint, yet as warrior and child his heart would cry for rest, and twice the cry escaped his lips. (Rom. xv. 32; 2 Thess. i. 7.)

PAUL THE APOSTLE IN HIS WORK



## VIII

### PAUL THE APOSTLE IN HIS WORK

#### I. *His Prayer Life.*

HE was not more a man of action than a man of prayer. He was what he was as a man of action because he was what he was as a man of prayer. His work was prayer because his prayer was work. He made room for supernatural powers in his life, expecting them and walking by them. Direct revelations of the will of God came to him, (Gal. i. 12, ii. 2), and he believed that direct interventions of the power of God were vouchsafed to him. (Acts xxvii. 23-26; 2 Tim. iv. 17.) Paul was one of those men, whom Fleming Stevenson described in speaking of Falk, Wichern, Fliedner, Gossner and Harms, "who maintain that God exercises some direct influence in the affairs of the world; who therefore appeal to Him in any puzzle or difficulty; who expect His help, and as they believe that He has the hearts of all men in His hand, do not know any special type of actions, within which that help must be limited. They distinctly believe in God as their Father, and never care to realize Him either as a pure, infinite Intelligence, or as an eternal Law. They believe, also, that prayer is not an arbitrary provision for temporary circumstances, but that it is fixed in the ways of God, and in harmony with the settled relations of the world and the laws of human conduct.

And they believe that if in God's name they begin a fitting work, God will establish it; answer their prayers regarding it; enable them to deal wisely and righteously and prosperously by it; and that behind every other means, and often supplanting the others, there is prayer itself." (*Praying and Working*, p. 7.)

Paul's Epistles contain no argument for prayer nor any explanation of prayer. Paul assumed its reality, its naturalness, its power. All these were contained for him in the one fact that in our hearts the Holy Spirit has taught us to cry "Father." (Gal. iv. 6.) He believed prayer to be just as truly a force and natural action in the universe as any of the processes of nature or human affection. As Ruskin says, "The whole confidence and glory of prayer is in its appeal to a Father who knows our necessities before we ask, who knows our thoughts before they rise in our hearts, and whose decrees, as unalterable in the eternal future as in the eternal past, yet in the close verity of visible fact, bend, like reeds, before the faithful prayers of His children." (*On the Old Road*, Vol. II., § 286.) Prayer does no violence to the integrity of the will of God. Part of His will is that our wills should enter into His.

"Thou with strong prayer and very much entreating  
Willest be asked, and Thou shalt answer then,  
Show the hid heart beneath creation beating,  
Smile with kind eyes and be a man with men."

Many of our difficulties about prayer, and religion also, grow out of misconceptions which never entered Paul's thought. One of the most evil and weakening of these Arthur Hallam dealt with in a discussion before the "Apostles" at Cambridge. "With respect to prayer, you ask how am I to distinguish the operations of God



from motions in my own heart? Why should you distinguish them or how do you know there is any distinction? Is God less God because He acts by general laws when He deals with the common elements of nature? . . . That fatal mistake which has embarrassed the philosophy of mind with infinite confusion, the mistake of setting value on a thing's *origin* rather than on its character, of assuming that *composite* must be less excellent than simple, has not been slow to extend its deleterious influence over the field of practical religion." (*Memoirs of Tennyson*, by his son, Vol. I., p. 44.) Paul's belief was that God dwelt in him, that his life was Christ, (Phil. i. 21; Gal. ii. 20), that our very prayer is the operation of the Holy Spirit of God, (Rom. viii. 26), the Spirit of God within us answering to the Spirit of God without us. (Rom. viii. 9, 11; 1 Cor. iii. 16; Gal. iv. 6.) To live as a Christian was to Paul to live a life of prayer, of intercourse between the believer and the Saviour, between the child and the Father.

1. He and his converts led a mutual prayer life.

(1) He was ever praying for them, that they might do no evil, (2 Cor xiii. 7-9), that their love might abound more and more, that they might choose the excellent things and be sincere and innocent, (Phil. i. 9-11), that they might be filled with the knowledge of His will, that they might live worthily and fruitfully, (Col. i. 9-12), that they might be worthy of their calling, and that every desire of goodness and usefulness might be fulfilled in them. (2 Thess. i. 11, 12.) How lovingly he carried these friends on his heart in prayer is shown in his declaration to the Philippians, that always in every supplication of his on behalf of them all, he made his supplication with joy, and had them in his heart, and

longed after them all "in the tender mercies of Christ Jesus." (Phil. i. 3-8.) And he longed in his prayers to see those from whom he was absent. "What thanksgiving can we render again unto God for you," he asks the Thessalonian church, "for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face and may perfect that which is lacking in your faith?" (1 Thess. iii. 9, 10.) "I thank God," he tells Timothy, "how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears that I may be filled with joy." (2 Tim. i. 3, 4.)

"When hearts are full of yearning tenderness  
 For the loved absent, whom we cannot reach,  
 By deed or token, gesture or kind speech,  
 The spirit's true affection to express,  
 When hearts are full of innermost distress,  
 And we are doomed to stand inactive by,  
 Watching the soul's or body's agony  
 Which human effort helps not to make less —  
 Then like a cup capacious to contain  
 The overflowings of the heart; is prayer;  
 The longing of the soul is satisfied,  
 The keenest darts of anguish blunted are;  
 And tho' we cannot cease to yearn or grieve,  
 Yet we have learned in patience to abide."

What he prayed for for his churches is summed up doubtless in the invocation at the close of the third chapter of 1 Thessalonians. (1 Thess. iii. 11-13.)

(2) He was ever desiring their prayers for himself. Prayer to him was a great and practical coöperation. He asked the Corinthians to help together on his behalf by their supplication "that for the gift bestowed upon us by means of many, thanks may be given by many on our behalf."

(2 Cor. i. 11.) Those to whom gifts had been given could best repay through prayer. (2 Cor. ix. 12-15.) And in the direction and planning of his own life, the prayers of his friends were counted upon as a determining factor. (Phil. i. 19, 20.) His letters are full of requests. "Brethren, pray for us," he adjures the Thessalonians. (1 Thess. v. 25.) And he specifies the things for which he wishes them to pray, that he may be delivered from opposers, that his ministry may be acceptable, that he may come to his friends and rest with them, (Rom. xv. 30-32), that he may have bold utterance, (Eph. vi. 18-20), that God may open him doors for the word, (Col. iv. 2-4), that that word may "run and be glorified," and that he may be delivered from evil and unreasonable men, (2 Thess. iii. 1, 2), that he may escape from imprisonment. (Philem. 22.)

2. Paul reveals to us many of the characteristics of his prayer.

(1) He prayed unceasingly. (Rom. i. 9, 10; 1 Cor. i. 4; Eph. i. 15, 16; Phil. i. 3-5; Col. i. 3, 9.) "Whole days and weeks," said Whitefield, "have I spent prostrate on the ground in silent or verbal prayer." In the Thessalonian Epistles where he exhorts others to pray ceaselessly, (1 Thess. v. 17; cf. Rom. xii. 12), he speaks repeatedly of his own fidelity in this regard. (1 Thess. i. 2, 3, ii. 13; 2 Thess. i. 3, 11, 12, ii. 13-15.)

If we with earnest effort could succeed  
 To make our life one long connected prayer,  
 As lives of some perhaps have been and are,  
 If never leaving Thee we had no need  
 Our wandering spirits back again to lead  
 Into Thy presence, but continued there,  
 Like angels standing on the highest stair  
 Of the sapphire throne, this were to pray indeed.

But if distractions manifold prevail,  
 And if in this we must confess we fail,  
 Grant us to keep at least a prompt desire,  
 Continual readiness for prayer and praise,  
 An altar heaped and waiting to take fire  
 With the least spark and leap into a blaze."

The altar of Paul's soul was aflame always. So common was prayer to him that it does not occur to him to mention it with watchings, fastings and the spiritual experiences of 2 Cor. vi. 4-10.

(2) He prayed with constant thankfulness and gratitude. He thanked God for the faith of believers like the Romans known far and wide, (Rom. i. 8), for the deliverance wrought in him by Christ, (Rom. vii. 24, 25), for the faith and love of the Colossians (Col. i. 3-5) and Thessalonians, (2 Thess. i. 3, 4; cf. 1 Cor. i. 4; Eph. i. 16; Phil. i. 3-5; 1 Thess. i. 2, ii. 13; 2 Thess. ii. 13), and what he practices he enjoins. (Eph. v. 4; Phil. iv. 6; Col. ii. 7, iv. 2; 1 Tim. ii. 1.)

(3) His whole heart was in his prayers. (Rom. x. 1.) His love and joy overflowed. (2 Tim. i. 3, 4; Phil. i. 4; Philem. 4-7; 1 Thess. iii. 9, 10.)

(4) He rejoiced in the thought of united intercessory prayer. (2 Cor. i. 11.) "Martyn observes, I think it is in his journal," writes Dr. Moule, "that at times of inward spiritual dryness and depression, he had often found a delightful revival in the act of praying for others, for their conversion or sanctification, or prosperity in the work of the Lord." (*Secret Prayer*, p. 113.)

(5) His prayers were not formal. What he desired he says he "groaned" for, (2 Cor. v. 2-4), even as the Holy Spirit "groaned" in His utterances on our behalf. (Rom. viii. 26.) We

see his recognition of the value of real intensity in prayer in his commendation of Epaphras. (Col. iv. 12.)

(6) When he had made his prayer and pressed his desire he was content with the will of God. He asked for the removal of his thorn, and he accepted gladly the decision of Christ that he should keep it with grace sufficient for him. (2 Cor. xii. 8-10.) "I cannot think that there are any promises for answers to prayer made for temporal things," wrote Gordon in journal at Khartum, September 11, 1884; "the promises are to hear prayer and to give strength to bear with quiet what may be the will of God." The first half of Gordon's doctrine Paul did not hold, but he bore with quiet the will of God when it retained his thorn or frustrated his plans.

(7) His prayer was himself in his natural relationship to God in Christ. The reality and order of that relationship made prayer as much an activity of his inner life as breathing and sleeping were of his outer life.

3. It is clear that Paul regarded nothing as beyond the reach of prayer. He prayed for the salvation of Israel, (Rom. x. 1), for the enlargement and perfection of his missionary work, (Rom. ii. 10; 1 Thess. iii. 10), for his "habitation which is from heaven," (2 Cor. v. 1-4), for the larger revelation of God to men. (Eph. i. 15-23.)

From these passages in his Epistles we can imagine what his prayer must have been. (Eph. i. 15-23, iii. 14-21; Col. i. 9-23.) Doubtless these are evidence of his usual habit of prayer and how noble and reverent and adoring they show his prayer to have been! "I consider the religion of the day," said the devout Charles Simeon, "as materially defective in this point. I do not

see as much as I could wish, a holy reverential awe of God." There was this awe in Paul, and there were in his life the irresistible power and the peaceful calm which come with the burial of the heart and mind and will in the quietness of the spirit in prayer in Christ in God. "In true silence," said John Woolman, "strength is renewed and the mind is weaned from all things save as they may be enjoyed in the Divine will. . . . Being weaned from all things except as they may be enjoyed in the Divine will, the pure light shines in the soul."

## II. *His Apostolic Work.*

1. By the will of God, Paul claimed, he had been appointed an apostle, (1 Cor. i. 1; Gal. i. 1; Eph. i. 1; 1 Tim. i. 1), not inferior to the other apostles. (1 Cor. ix. 1, 2; 2 Cor. xi. 5, xii. 11.) Into all the disagreements and misunderstandings in the early Church, it is not necessary to enter. There were great divisions. "However great may be the theological differences and religious animosities of our own time, they are far surpassed," says Lightfoot, "in magnitude by the distractions of an age which, closing our eyes to facts, we are apt to invest with an ideal excellence. In the early Church was fulfilled, in its inward dissensions, no less than in its outward sufferings, the Master's sad warning, that He came 'not to send peace but a sword.' " (Lightfoot, *St. Paul's Epistle to the Galatians*, Andover edition, 1885, p. 212.) The first Epistle to the Corinthians gives a picture of such partisan dissension in one church, and the Epistle to the Galatians shows its evil working in another form in a different section. There were personal difficulties. Sin kept breaking in, as the second

Epistle to the Corinthians shows, and heresy after heresy crept through the Church. Above all was the great controversy with the Judaizers who insisted that Gentiles could become Christians only by becoming Jews too, and that, too, although, as Paul charged Peter, the Judaizers were not themselves consistent Jews. (Gal. ii. 14.) It cannot be wondered at that there were difficulties. It was an enormous question with which Christianity had to deal, to adjust the new faith to life and also to the old faith. The marvel is that it was done so well. It could not have been done so had not God been in it, and the human agent He used was Paul. He saw the issue, and through calm and controversy, against friend and foe, he stood for the truth and liberty of the gospel. (Gal. ii. 5.) In this controversy many denied that Paul was an apostle in the sense in which Peter and John were apostles. To what extent Paul's apostleship was recognized at Jerusalem, we do not know. We know only that the authorities there recognized that Paul had a mission to preach to Gentiles. (Gal. ii. 9.) But whether recognized or not, Paul asserted it. "I reckon," he said, "that I am not a whit behind the very chiefest apostles," (2 Cor. xi. 5), and history has more than vindicated his claim.

2. He was not only an apostle. He was the apostle of the Gentiles. (Rom. xi. 13.) He told Agrippa that among the things that Jesus said to him on the road to Damascus was a charge to go to the Gentiles and preach to them. (Acts xxvi. 17, 18.) He told the Jews in Jerusalem that when after returning from Damascus he had gone into the Temple, he prayed and fell into a trance and saw Jesus saying to him, "Depart, for I will send thee far hence unto the Gentiles." (Acts xxii. 17-21.) It was years before he came finally



to this work as the supreme and absorbing work of his life. He began among the Jews and worked out gradually into the apostolic work he did for Christ and the Church among the Gentiles. He was content to grow into his task and so came to it and its huge problems not in his time, but in God's. And in God's time he came to it and swept over the Roman Empire from east to west, the apostle of the Gentiles always, even when he was a prisoner in bonds. (Eph. iii. 1.)

3. Yet he never lost love or relaxed effort for the Jews. (Rom. ix. 1-4, x. 1, 2, xi. 13-24.) "He desired the salvation of every man, but as a true patriot longed most profoundly for the conversion of his own nation. . . . He believed that the salvation of the heathen would redound to the benefit of the children of Abraham." He understood his call to the Gentiles "to mean not that he was to forget or neglect his own countrymen, but that he was to improve every opportunity that might offer itself to win such of them as he came in contact with while carrying on his world-wide mission; that he was in fact to win every man he could, whether Gentile or Jew." (McGiffert, *The Apostolic Age*, p. 183.) He was no narrow man, able to do only one piece of work. He held his mind in adjustment to all men's minds and sought all men's souls, his countrymen's and strangers'. He was the apostle of the Gentiles, but he was the apostle of Christ.

4. He had a wonderful way of handling his churches. Now he was gently paternal, (1 Thess. ii. 7, 8, 11), now brotherly, (1 Thess. ii. 17, 18), now sympathetic and tender, (1 Thess. iv. 13-18), now plain and practical, (Titus iii. 14), now half-feignedly haughty, (Gal. iv. 11), now he touched a chord of plaintive recollection, (Gal. iv. 13, 14), and now of irony, (1 Cor. iv. 8), of stinging

sarcasm, (1 Cor. iv. 10 ; 2 Cor. xi. 19, 20), of pity, (Gal. iii. 1), of scornful surprise, (Gal. i. 6), and now of playfulness. (2 Cor. xii. 16.) Now he thunders, (2 Cor. xiii. 2, 3 ; 1 Cor. iv. 18, 19 ; Gal. i. 8, 9), and now he pleads with a father's pathos and a father's love, (1 Cor. iv. 15 ; Gal. iv. 19, 20 ; 2 Cor. vi. 11-13), and now with generous and confident praise. (2 Thess. ii. 14.) Now he plays one church off against another in worthy emulation. (2 Cor. viii., ix.)

He felt with these churches. He kept in close contact with them, sending to them, making inquiries about them, telling them about his work and experiences, writing them letters. (1 Cor. iv. 17, xvi. 17, 18 ; Eph. vi. 21, 22 ; Col. iv. 7-9 ; 2 Cor. vii. 6-16 ; 1 Thess. iii. 1, 2, 6-8.) He had a profound love for them. (Phil. i. 3-11 ; 2 Cor. xi. 11 ; 1 Thess. ii. 7, 8, 17-20, iii. 6-8.) In his list of his trials and sufferings he mentions, above his external hardships, the constant strain of anxiety for his churches which pressed upon him daily. (2 Cor. xi. 28, 29.) He had identified himself with these churches utterly. "Ye are in our hearts," he assured the Corinthians, "to die together and to live together." (2 Cor. vii. 3, 4.) "Now we live," he told the Thessalonians, "if ye stand fast in the Lord." (1 Thess. iii. 8.)

It tore his heart to be disappointed in the churches, especially if he found them in disorder, confusion and strife, (2 Cor. xii. 20), or rent in schism and faction. (1 Cor. i. 10.) "In evening prayer," wrote David Brainerd in his journal, August 23, 1743, "God was pleased to draw near my soul, though very sinful and unworthy ; so that I was enabled to wrestle with God and to persevere in my request for grace. I poured out my soul for all the world, friends and enemies.

My soul was concerned not so much for souls as such, but rather for Christ's kingdom, that it might appear in the world, that God might be known to be God, in the whole earth. 'And O my soul abhorred the very thought of a party in religion. Let the truth of God appear, wherever it is : and God have the glory forever. Amen.'" That was the spirit of Paul, not in hours of ecstasy alone, but always.

5. But it was not love and tact and appeal alone with Paul. He bore authority. He was in himself "a magerful man," and his apostleship sealed his masterfulness. He forbore light threatening. (Eph. vi. 9.) He was reasonable, and he appealed to the moral judgment of men, (2 Cor. i. 13, iv. 2), assured of an answer in their conscience. (2 Cor. v. 11.) His speech respected the intellectual independence of men, (Phil. iii. 18), and his authority he would never use in any negative or destructive way merely. (2 Cor. xiii. 10.)

But he had authority, and used it. He had the authority of experience. "All the faithful are not called to the public ministry," said John Woolman, "but whoever are, are called to minister of that which they have tasted and handled spiritually," and they have the power which belongs to him who is able to say, "I know." Paul could say that. (Rom. xiv. 14; 2 Cor. xii. 2, 3; Phil. iv. 12; 2 Tim. i. 12.) His gospel was not given to him indirectly. It came to him immediate from God, (Gal. i. 11, 12), and no man added to it for him. (Gal. ii. 6.)

Possessing authority he recognized it, (Col. ii. 1), used and asserted it, (2 Cor. ii. 10; Titus i. 13, 14, ii. 15; Gal. ii. 1-10; 1 Cor. iv. 18-21, v. 3, 11, 12; 1 Tim. i. 20), even when he waived its exercise as he did in the matter of support, (2

Cor. xii. 13; 1 Thess. ii. 6; cf. Phil. ii. 30, iv. 10-20), or gracefully asked for what he might have enjoined, (Philem. 8, 14), or recognized its limitations. (2 Cor. i. 23, 24.) And always it was an authority springing from and leading to Christ. He bade men to be imitators of him, "even as I also am of Christ." (1 Cor. xi. 2.) He was father of his converts, but it was unto Christ. (1 Cor. iv. 15.) He would present them as a pure virgin unto Christ. (2 Cor. xi. 2.) He would present every man to Christ. He himself was only a minister. (Col. i. 23, 25.) "Ourselves your servants for Jesus' sake," (2 Cor. iv. 5), he says, and "Paul a servant of Jesus Christ," and adds, having set "servant" first, "called to be an apostle." (Rom. i. 1; cf. Titus i. 1; Phil. i. 1.)

### III. *His Correspondence.*

"History is half dream—ay even  
The man's life in the letters of the man.  
There lies the letter, but it is not he  
As he retires into himself and is."

And yet nothing else is so valuable as the man's letters to show us the man. We know far more about Paul himself from his own letters than we could learn from his history in the Acts alone. They show us his character with all its varied elements, his religious intensity, his originality, freshness and depth of thought and his intellectual boldness and strength, while they reveal to us also, his rich moral nature and his human heart enlarged by the grace of Christ,

"The man's life in the letters of the man."

It has been assumed here that he wrote thirteen Epistles, all those attributed to him in the cap-

tions of our English Bibles, except the Epistle to the Hebrews. He may have written others also which have not been preserved. (1 Cor. v. 9; Col. iv. 16.) But we have enough to show us the rich qualities and noble character of the great apostle. And how characteristic the letters are in their style and character of the style and character of the man they reveal, and as we see him as Luke describes him in the Acts!

There is no spirit of domineering in him. He relies always on reason and argument. It is all very different from what a man with some modern notions of authority would have done. "Why all this labor in proving what might have been decided by a simple announcement from one entrusted with the word of God? Would not the apostolic declaration that such a statement was error, and that such another was truth, have sufficed for the settlement of that particular question. Doubtless! but it would not have sufficed to train men's minds to that thoughtfulness whereby truth becomes their own, or to educate them to the living use of the Scriptures as the constituted guide of inquiry." (Bernard, *Progress of Doctrine in the New Testament*, p. 159.)

There is no harshness or incivility in him. Compliments are so pleasantly and sincerely given. (1 Thess. i. 8, 9; 2 Thess. i. 3, 4, iii. 1, 2; 2 Cor. vii. 14-16, ix. 14; Rom. i. 8.) There is such a gracious warmth, (2 Tim. ii. 1; 2 Cor. vii. 6-16), such hearty encouragement, (Phil. i. 27-30; Col. ii. 5), and yet such plain and faithful remonstrance, (1 Cor. v.), and such well-deserved rebuke and scorn, followed always by tender pleading and gentle entreaty. (Gal. iv. 19; 2 Cor. ii. 4; Rom. ix. 1-3.)

And what human impetuosity and rush of eager earnestness! (Gal. iv. 12-20.) It is not sur-

prising that Irenæus should have felt called upon to defend the apostle because he "frequently uses a transposed order in his sentences, due to the rapidity of his discourses and the impetus of the spirit which is in him." (*Against Heresies*, ch. vii., § 2, referring especially to Gal. iii. 19, and 2 Thess. ii. 8.)

Sometimes he wrote with his own hand, and sometimes he dictated to an amanuensis. Tertius wrote the Epistle to the Romans for him, (Rom. xvi. 22), and thanks to the unfailing courtesy of Paul, sent his greetings in the first person, Paul not treating him as a mere machine but as a fellow-Christian and a brother. The democratic character of the early Church is indicated in the following verse. Gaius, a wealthy householder, and Erastus the city treasurer, join with Quartus, some simple artisan probably, of whom nothing could be said but this, which was everything then, that he was a Christian brother, all of them being present probably while Paul was dictating the letter, in sending greetings to the Christians at Rome. (Rom. xvi. 23.) He wrote the salutation at the close of 2 Thessalonians with his own hand, "which is the token in every Epistle," so preventing deceptions such as had perhaps been practiced on this church. (2 Thess. ii. 2.) That would seem to indicate clearly that the rest of the Epistle an amanuensis had written. He seems to have written the Epistle to the Galatians himself, and in a large hand, "the boldness of the handwriting answering to the force of the apostle's convictions." (Lightfoot.)

The most exquisite of Paul's letters, as a letter, is the little Epistle to Philemon, which shows beautifully his graceful tact, his lovely generosity, his refinement of spirit, and his true Christianity. If some of Paul's other Epistles are "weighty" as



he said, (2 Cor. x. 10), or "hard to be understood," (2 Peter iii. 15, 16), let it be remembered that Paul was one who, planting for Eternity, wrote as one who planted not shallowly, but "into the deep infinite faculties of man."

#### IV. *As a Missionary.*

"Even before his conversion, Paul desired to be not merely a rabbi but a missionary; to devote his life to the propagation of true righteousness and to the overthrow of everything which in any way interfered with its advance, and which in any way hindered the people from giving themselves undividedly to the practice of the law." (McGiffert, *The Apostolic Age*, p. 117.) (Acts xxii. 3; Phil. iii. 5, 6.) His conversion changed his passions and desires from one object to another, fitted to increase their intensity tenfold, and he who would have been a missionary of Pharisaism became a missionary of Christ. What his field was to be, Christ told him at his conversion. (Acts xxvi. 17, 18.) The separation of him and Barnabas at Antioch to go to the work to which God had called them was accordingly only the consummation of long cherished plans and of the natural disposition of his character.

He wished to begin at Jerusalem, and was there for a short while, but his experiences there were always such as to indicate that that was not his field, even as Jesus had told him, (Acts ix. 26-30, xxi. 17-36, xxii. 17-21), and he was swept out into the world-wide work for which he had been raised up. From Antioch he went out through Asia. From Asia he crossed into Macedonia and Achaia. He preached as far as Illyricum, having fully preached the gospel from Jerusalem thither. (Rom. xv. 19.) Then he passed on to



Italy and Rome, and in arranging for his visit to Rome, expressed his purpose of going on to Spain. (Rom. xv. 28.) Here was an ever-expanding work. Many men lay out gigantic ambitions, and their life story is the sad account of the contraction of their schemes. The work of Paul grew and spread with the years.

The principles of this missionary work of Paul's are valuable for all time.

1. He knew the secret of giving work away. Perhaps he had learned this from Barnabas, who had no small part in his training. But even so he was always training others and setting them to work. (Acts xiii. 1, xvi. 1-3, xx. 4; 2 Tim. ii. 2; Titus i. 5; Eph. vi. 21, 22.) He won men's love that he might school them in work for Christ.

2. He counted on the willingness of men to work for Christ, and on the motive-power of Christianity to hold them in such service. He had not organized a central missionary agency for the employment of missionaries. Changed days render such agencies wholly in accord with his principles. But in each land he believed in planting Christianity as an indigenous thing which could take root and support itself upon the nourishment to be found about it. (Acts xx. 32.)

3. He supplied his churches with a simple, flexible form of organization, (Acts xiv. 23; Titus i. 5), and he kept as we have seen the closest sympathetic connection with them, returning to visit them. It was he who proposed such a course to Barnabas with regard to the churches established on the first missionary tour. (Acts xv. 36.)

4. He combined careful deliberation with evangelistic haste. He wanted to reach untouched regions, (Rom. xv. 20, 21; 2 Cor. x. 16), yet he believed in doing his work thoroughly as he went along. (Rom. xv. 19; Acts xx. 25-27.) He

believed there was need of haste, that the Saviour might return, yet he stayed two years in Ephesus and would retrace his steps when he might have reached new fields.

5. He despaired of no situation. He did much of his work in great cities, not fearing the difficulties they presented. Indeed the gospel took such hold there that heathen were called soon "Pagans," "country people." "Heathen" is of just the same meaning,—people of the heath. To be sure in many regards cities presented the most hopeful field to Paul. But even hopeless fields, the Pretorian guard, (Phil. i. 13), Cæsar's household, (Phil. iv. 22), were not beyond his courageous effort.

6. He was an incessant personal worker. (Acts ix. 28, xx. 20, xxviii. 30, 31.) In prison, (Acts xxvi. 29), in shipwreck, (Acts xxvii. 23-25, 35), wherever he was, he seized every opportunity to speak of Christ. That was what Christ had sent him for. (1 Cor. i. 17, 23.)

7. He set for his converts a standard of life no lower than his own. They might have been gladiators or slaves. They were capable of anything in Christ, and he did not lower his moral principles for the sake of any Christian. All were to have the Holy Spirit. (Acts xix. 1-6.) All sin was to be stopped. (Eph. iv. 25-32.) His desire and aim as he preached was that "we may present every man perfect in Christ." (Col. i. 28.)

8. His reliance was in the gospel and the divine power resident in it. There was no indirection, no irresolution, no timidity, no faithlessness in him. He believed the gospel was "the power of God unto salvation. (Rom. i. 16; cf. 1 Cor. i. 18, 24; 1 Thess. i. 5.) He had no thought of preparing people to

receive the gospel, by long processes of preliminary education. But his gospel was very personal and simple and direct. "We preach Christ Jesus as Lord and ourselves as your servants for Jesus' sake." (2 Cor. iv. 5.)

Paul, the missionary, was a lover of heroic conceptions. He saw a world "delivered from the bondage of corruption into the liberty of the children of God." (Rom. viii. 21.) He saw the end of all disorder and death and the utter triumph of Christ. "And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all." (1 Cor. xv. 28.) And he glorified his service in such a cause, (Rom. xi. 13), and counted his work a gracious gift from his trusting God. (Gal. i. 15; Eph. iii. 8; 1 Tim. i. 11; Titus i. 3; Rom. i. 5.)

An ordinary man or an extraordinary man without Paul's belief in God and in the working of God through him would have fainted under the burden. How could a man hope to accomplish in the mass of human selfishness and sin any work of holiness and purification. Paul had the peace of truth in his soul and its wisdom in his ways. He did not assail "those institutions in which that selfish spirit exhibits itself." He saw as Blakesley wrote to Tennyson, that "this was not the true method; but that we must implant another principle with which selfishness cannot coëxist, and trust that this plant as it grows up will absorb the nourishment of the weed, in which case those wickednesses and miseries, which are only the forms in which the latter develops itself, will of their own accord die away, as soon as their principle of vegetation is withered and dried up." (*Memoirs of Tennyson*, by his son, Vol. I., p. 69.)

That was Paul's principle. (Rom. xiii. 14; Col. iii. 5, 10.) He believed in what Kingsley called "the Lord Jesus Christ's great ways in the deep." He buried in the life of man the life and truth committed to him of God and trusted the results to the Eternal Will and Love. "Looking at things upon a large scale," says Buckle, "the religion of mankind is the effect of their improvement, not the cause of it." (*History of Civilization in England*, Vol. I., p. 185.) Paul is the refutation of that statement for his own time, and his influence on the world the refutation of it for all ages since.

Resting thus deeply on the very ways of the will of God, Paul met a missionary's death as he had lived a missionary's life, with no fear upon his heart. He had lived for Christ; for Christ he was ready to die. In life God always led him in triumph in Christ. (2 Cor. ii. 14.) And as for death, Jesus Christ had robbed it of sting, and it had been "swallowed up in victory." (1 Cor. xv. 54-58.) "As for 'General Death,'" wrote Romanes to Huxley, "I think it must be easier to withstand his boast of *Veni, vidi, vici*, if in reply one can say, *Vixi*." But it was Paul, not Death, who said "*Vici*," too.

"The good soldier," said Thomas Fuller, "be-grudgeth not to get a probability of victory by the certainty of his own death, and fleeth from nothing so much as from the mention of flying. And though some say, He is a madman, our soldier knows that he shall possess the reward of his valor with God in heaven, and also making the world his executor, leave to it the rich inheritance of his memory."

"I am already being offered, and the time of my departure is come," said Paul. "I have fought a good fight, I have finished the course, I

have kept the faith : henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day, and not only to me, but also to all them that have loved His appearing." (2 Tim. iv. 6-8.)

Yet though Paul died and rested from his labors, awaiting the resurrection in which he unwaveringly believed, his work did not cease. He lives still in the words that he spoke and wrote, in the impress he left upon Christianity, and in the enduring influence he is exerting upon mankind. The Christian Church is still working at his thought and with no prospect of exhausting it. All the movements of human progress draw on toward his ideals and take strength, even unconsciously, from him. The universal mission of the gospel in which he believed and which he did more than any other man to declare, increasingly constrains the spirit and purposes of Christians, and the name of the Saviour whom he so passionately loved, is made known in new lands and to all people, according to the words of Isaiah of which he was fond :

" They shall see to whom no tidings of Him came  
And they who have not heard shall understand."

And wherever the Saviour's name is spoken, there is spoken lovingly the name of His great apostle and servant.

He was not content to be a man of culture, a humanist, a master of expression, of pure taste, of refined judgment. When we compare him with Petrarch, Erasmus, Tennyson, we are sensible at once that we are dealing with a different type of man. He, too, was a man of powerful mind, of rich expression, of original judgment,

but he was above all a religious man. And religion with him was not a part of the activity of his life or the whole of the spirit of his life. It was all his life, activity and spirit, aim and purpose and achievement. He was a poet, but in the original sense of the word, a doer of great things, a maker of new men and new worlds. Because Paul gave himself utterly to religion, the men of culture, and indeed the men of industry too, have been able to feel and say and do what without Paul would have been impossible. Indeed, they have existed only because of Paul. He said there were diversities of operations of the Divine Spirit, and he taught men to follow their own gleams, but the lesser men who have helped and strengthened and comforted the world since have all stood in the strength and shadow of that greater man who was determined to know only Christ. The battle against sin, the cultivation of the human spirit, the renewal and enlargement of life, the love of holiness—all that is truest and best in our possessions lays us under debt to the huge character of Paul, the bond slave of Christ.

And to the end of time it is with Christ's name and not with the names of men that Paul's will be associated. Christ was to him God and Lord, and no one can be Paul's friend and not call Him so. Paul was only his Master's servant and man. We cannot compare their lives without feeling this, that Christ was God come down into fellowship with man, and Paul was man lifted up into fellowship with God. We see in Jesus the human possibility of God. In this Paul worshipped Him. We see in Him also the divine possibility of man. In this Paul imitated Him, with shortcoming but with all his soul.

Jesus truly made Paul. He changed his character. He made his thought, his work, his Epistles,

his gospel. The man lay in the hands of God in Christ and spoke and wrote and wrought for Him, as no other man has ever spoken or written or wrought. His words and work stand still as the words and work of God for men. And if he, the greatest man since the Man Christ Jesus, were asked to describe himself, doubtless he would reply simply, "A man in Christ." (2 Cor. xii. 2.)



## QUESTIONS FOR THE STUDY OF BIBLE CLASSES

THESE should be assigned for advance study, and some original work should be required.

1. What facts are available regarding Paul's early life?

2. What were the elements of his education?

3. What means of support had he in his youth and in his later work?

4. What was his mental and spiritual condition at the time of his conversion?

5. Sketch the stages of his religious development.

6. Sketch the outlines of his life-work.

7. What place does Paul attribute to the Holy Spirit in his life?

8. With what is the Spirit of God contrasted in his Epistles?

9. What does Paul say about his own integrity and purity of motive?

10. What is his view of his own conduct and character generally?

11. How could he, who was only a man, venture to say, "Imitate me"?

12. What were Paul's motives?

13. What were Paul's aims?

14. What did he do in his work? How did he set about it?

15. To what extent did he organize his work?

16. Enumerate some of his intellectual traits and illustrate.

17. What was his view of life?

18. What was his attitude toward the Old Testament?

19. Was Paul in error as to his view of woman's place?

20. What was the principle he advocated in this matter of woman's position?

21. Indicate Paul's views on the subject of social purity.

22. What was his view of government and political rights?

23. How did he deal with slavery?

24. State his views on money, on the world?

25. What titles does Paul apply to Christ?

26. What is the significance and use of each of these in his Epistles?

27. What was his conception of Christ?

28. What did he know of and how did he treat the earthly life of Jesus?

29. What aspects of Jesus' work dominated his thought?

30. What were his feelings toward Christ?

31. What relationship of Christ toward his life did he exalt?

32. Describe the influence of Jesus upon Paul.

33. Who were his friends?

34. Do you share his ideals and practices of friendship?

35. Point out what he owed to each of his friendships.

36. What was Paul's view of the Church?

37. Cite the passages which describe the mission of the Church in the world.

38. Is an infallible Church or authority in the Church desirable?

39. What were the offences which justified division and separation?

40. Study Paul's doctrine of discipline.

41. Study his view of love, of rights.

42. How large a place did the hope of Christ's return fill in his life and work and teaching?

43. Analyze Paul's standard of Christian life and conduct.

44. Do you grasp his idea of reckoned character made real?

45. Give illustrations of the various classes of metaphors used by Paul.

46. Does Paul attempt to enumerate all the virtues of the Christian life? If not, why not?

47. Is ambition tolerable in a Christian?

48. What were the objects of Paul's ambition?

49. What were the objects of his faith?

50. Explain the social significance of faith.

51. Did Paul ever feel shame?

52. What do you make out of his allusion to his "thorn"?

53. Illustrate his qualities of aggression.

54. Illustrate his qualities of endurance.

55. Illustrate his qualities of expressiveness.

56. Illustrate his qualities of reticence.

57. Is the heart an organ of knowledge?

58. Which qualities predominated in him, the qualities of strength or the qualities of tenderness?

59. What place did prayer have with him in life, in work?

60. Did he believe that prayer accomplished anything?

61. What place had authority in his work as an apostle?

62. What were his relations to the other apostles?

63. Did he write his own letters?

64. Study carefully the Epistle to Philemon.

65. What were the main features of his missionary work?

66. Was he a patient man?

67. Was he a humble man?

68. Was he a narrow man?

69. Are his opinions obsolete?

70. What were his place and mission in the development of Christianity?

71. State in writing in fifty words your opinion of Paul.

72. State in writing in fifty words Paul's influence upon you and upon the Church and the world as you see them.



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